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THE

LIFE AND ACTS

OF

MATTHEW PARKER,

THE FIRST ARCHBISHOP OF CANTERBURY IN THE REIGN OF QUEEN ELIZABETH.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

Various Transcripts of Records, Letters, Instruments, and other Papers, for the asserting or illustrating the foregoing History.

IN FOUR BOOKS.

BY JOHN STRYPE, M. A.

VOL. III.

OXFORD,

AT THE CLARENDON PRESS.

MDCCCXXI.

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AN

APPENDIX

TO

THE LIFE AND ACTS

OF

ARCHBISHOP PARKER,

CONTAINING

Various Transcripts of Original Letters, Records, Instruments, Ordinances, Discourses, Relations, and other Papers and Manuscripts, for the asserting or illustrating the foregoing History.

Number II.

Mr. Nicolas Bacon, Counsellor at Law, to Parker, Dean of Stoke college; in answer to certain cases put to him relating to the said college.

MASTER Dean, I have me hartily commended to you, and to al my masters with you, certifying you how Mr. Pory and your servant were both with me. By whom I was enformed of such matters as you would have a further advice in. I received and read your evidences, and considered your questions; wherein you seem to have had counsil of a lawyer, or els I wit very fit for the law. E MSS. C. C. C. C. Miscellan. O.

First, as concerning Mr. Colt, for any thing that I can se, or any that I have shewed it to, (and I have shewed it to divers,) you may sue him clear without danger, inasmuch as of him you demanded nothing. His co-executor you cannot sue by this indenture, for that he never sealed. Without the evidence lieth no action of debt. Therefore it is but a bare agreement, upon which an action is not maintainable. For though I see, and be ful agreed with to take ten pounds for such wrongs as he hath don to me, yet of this agreement lieth no action, except I have his seal and writing.

Further, as touching Gilbert's evidence for the rent addressed before the death of your predecessor, you ought not to have it, but his executors. Because this was a debt in him during his life, by reason of a lease made by himself without the Chapter. And then that which is a debt in the testator must needs go to his executors, though the words be to him and his successors; like an obligation made to a man and his heirs, yet the executors shall have it.

As for the other five pounds, which was behind in your time, divers that be learned be in several opinions, whether by the common law you have any remedy. Howbeit one Mr. Colys, a friend of mine, shewed me, how the last term he brought such an action for his friend for rent that was

BOOK I. behind after the death of that predecessor, and how Mr. Fitz-Herbert, the Judge, was in clear opinion, how neither the successor nor the executors had no remedy by the common law. For to be more sure of this, I went to Westminster, and there I moved this question to our Lord Chief Judge, who was of the same mind. And their reason is this: If you should have an action, it must be by reason of a lease, and you your self made him none. And the lease made by your predecessor is clearly determined by his death. And so your action clearly faileth.

Seeing therefore that these Judges (in whose judgment, if you sue, your matter must depend) be of this opinion, although it may be that their opinion may alter, yet I would not advise you, nor no friend I have, to attempt the law in it.

Of the other side, in conscience it seems against us clear that you ought to recover it, considering how the executors have no title. No, not though the lease were not determined. For some say, that they be not intituled to have nothing by that spiritual custom, but the profits of the tithes in possession, (and not rent reserved,) and the other profits of the lands in his possession at his death. And admit he should have it of a Parson, because by this they are bound to keep the cure served sufficiently; yet of a Dean that is Parson, in Parsons whose cure is served, because commonly he hath a Vicar, it seemeth to be otherwise. In this the old usage doth much. But in reason it seems, that if the custom commenced upon this cause, that thus it should be.

Also some men say, how the spiritual law bindeth not our common law: but of that I doubt.

5 Again, the tenant Gilbert hath no right to have the profits of lands that be none of his from yielding a rent. Inasmuch therefore as you are charged for these profits to the King, it were against al conscience, but that the tenant should be accomptant to you of them. And thus though the common law have appointed you no remedy, yet before my Lord Chancellor you ought to have good remedy in conscience.

Number I. *The Pedigree of Sir John Parker, Knight, son and heir of Matth*
Kent, made by the Heralds i

Ex. Offic. Armor.

. . . .

Nicholas Par
diocese of Nor
Keeper of the
Canterbury.

William Parker, son and heir. = Aloice nings.

1. Matthew Parker. Sine pro.

2. William. Sine pro.

3. Matthew Parker, Archbishop of Canterbury, Primate of all England and Metropolitan. 3d son. = Margaret, daughter of Robert Harleston of Norfolk, Gent.

4. Botolph Parker, Clerk.

5. Thomas Parker, married.

1. John Parker in the county of Kent, son and heir of Matthew and Margaret. = Johane, da. of Richard Coxe, Bishop of Ely.

2. Matthew Parker, 2d son. Sine prole.

3. Matthew Parker, 3d son, died 1574. leaving his wife with child. = Frances, dau. to William Barlow, Bishop of Chichester.

4. Joseph, 4th son. Sine pro.

John Parker, died in his childhood.

Alice Parker, married . . . . . Norwich.

Matthew, son and heir of John.

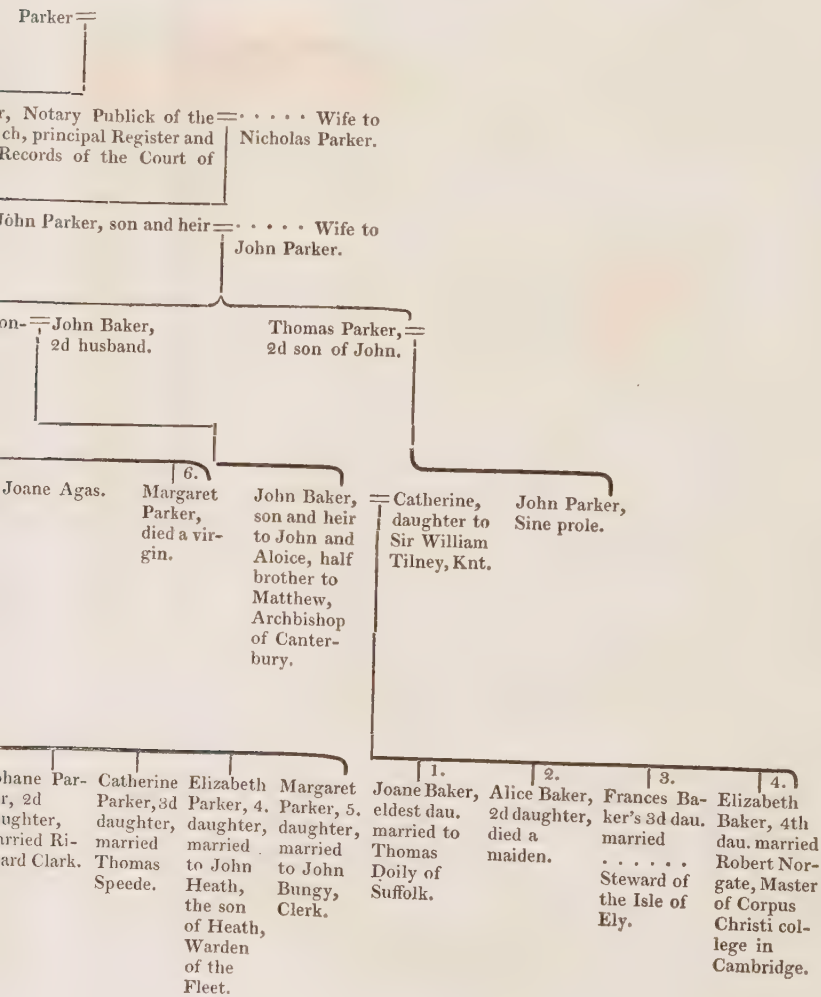
Margaret Parker.

Jane Parker.

Richard.

A son born after the death of his father, but lived not.

w Parker, sometime Archbishop of Canterbury; taken at an inquisition of the reign of Queen Elizabeth.


Parker
r, Notary Publick of the ch, principal Register and Records of the Court of
Wife to Nicholas Parker.
John Parker, son and heir
Wife to John Parker.
on-
John Baker, 2d husband.
Thomas Parker, 2d son of John.
Joane Agas.
6. Margaret Parker, died a virgin.
John Baker, son and heir to John and Aloice, half brother to Matthew, Archbishop of Canterbury.
Catherine, daughter to Sir William Tilney, Knt.
John Parker, Sine prole.
hane Par- r, 2d ughter, rried Ri- ard Clark.
Catherine Parker, 3d daughter, married Thomas Speede.
Elizabeth Parker, 4. daughter, married to John Heath, the son of Heath, Warden of the Fleet.
Margaret Parker, 5. daughter, married to John Bungy, Clerk.
1. Joane Baker, eldest dau. married to Thomas Doily of Suffolk.
2. Alice Baker, 2d daughter, died a maiden.
3. Frances Baker's 3d dau. married . . . . . Steward of the Isle of Ely.
4. Elizabeth Baker, 4th dau. married Robert Norgate, Master of Corpus Christi college in Cambridge.

Number II.

I have enquired, but I can meet with none that have had experience in like case. Al this I mean for the rent adrered in your time. No more can I shew you in these matters. But if there be any other thing that my diligence or my friends may do you any pleasure in, I pray you either send or write, and it shal be ready. Mr. Dean, I trow, in this matter shal try my promise. Thus fare you wel, and Mr. Pory also, and al my other good masters. Written of Saint Erkenwald's day in haste,

Yours, N. B.

I say and pray ye speak wel by the law til I next meet with you, though it appear by my letter, that conscience and the law stand subcontrary *in figurâ*. The reason of that craveth a quire of paper at the least. I leave it therefore for a further leisure.

Number III.

Dr. Parker, Dean of Stoke, to Dr. Stokes, an Augustin Friar in Norwich, who came into those parts to undermine his doctrine.

IN my harty manner, Mr. Doctor, I commend me unto you. And this shal be to signify unto you, that forasmuch as ye informed me that ye be come from Norwich to be here resident at Clare, I thought it convenient to write thus much following unto you, which I do of no other mind, but of charity and zele towards the glory of God in his word: secondly, of my duty towards my Prince, and of love towards his subjects in this quarter, for their quietness and contentation, so far as God's truth may bear it: and finally, of a mind considering your own behoof and cause. E Biblioth. C. C. C. C. Miscellan. O.

Sir, I presuppose, that at your leisure otherwhiles, ye shal hereafter be occasioned to go abroad to preach, and to speak your judgment, as time and place shal serve you. Which endeavour of your party, as of al others in this behalf, I cannot only favour and commend, but as my little

BOOK I.

power shal serve me, so shal I do my best to set it forward at al times and occasions: knowing that there can be no better service to God, than sincerely to declare his wil and plesure; no sacrifice more acceptable, than to convert the hearts of his reasonable creatures in true faith and knowledg of him. And no ways better can we deserve of the commonwealth, than by our diligence to continue the commons in a quiet subjection and obedience towards their governors, and to further love and peace among themselves. Which duty belonging to the Minister of God's word, I have done my best to perform since my first coming into this country, and have bestowed some lawbur about it, and do yet, according to my vocation, intend to continue by the help of God, &c.

Now, Sir, my only purpose to you at this time is, to require you, if that my foresaid endeavour hitherto seem allowable unto you and your party, with the gift and talent of doctrine committed to your dispensation, to further it and to set it forward, and to attempre your speech in such wise, that ye may be thought to consider rather the truth, than private affection and custom. If ye should go about to sugil and to decoy the truth, which I have, I trust and am assured, spoken; and I again should lawbur to use invectives against you; we should learn our audience but envy, discord, and dissension; we should offend God to abuse our office of
6 peace to the slaunder of others, and consume our time in matters of controversy of our own, where otherwise it should be spent in edification of those to whom we speak. We should by our disagrement raise a rore and a schism in the people, and cause a murmur and a parts-taking among themselves. Which inconveniences to foresee aforehand, and to provide for the avoiding of them, it were meet we should. For many times of such smal sparks rise great commotions in the people: which once risen, is not so easily ceased and stayed again.

Ye know what diligence our Sovereign Lord the King's Grace bestoweth daily, to reduce his people committed to his charge, from their manifold blindness and superstition they were in, to the truth, and right worship of God. It

were meet for us that be speakers to the people, to further his most godly purpose, not with covert inventions to labefact the credence of the people, and so to hatch privy rebellion and evil wil to his proceedings; not with ambiguous sophistication to fortify their misframed judgments. Ye know of late what dangers hung over the whole realm by wilful opinions, and sturdy disobedience, blown into them by secret dissimulation of some certain in corners, who have now their deserved reward according to their privy malice. Peradventure, some there be that wil be glad, and desire to hear you allow their old trade and superstitiu, and papistical dregs, whereby in very deed ye should do some a great plesure. But then again ye should dishonour God in abusing that office, which without al other respects should denounce the truth; ye should work against your Prince's purpose; ye should in conclusion work utter destruction of that mad and wilful people, both in their souls and bodies: which should take courage by your words to utter the more boldly their evil-willing harts, and so to speak their own confusion, to be taken in their own words, and have their deserving judged upon them.

I think it were meet, seeing we see the people so much bent to their customed inventions, to give them no maintenance by our qualifications, to continue them stil therin. I would desire, Mr. Doctor, that we should proceed *eadem regula*, *ut simus concordes*, *ut eodem spiritu ambulemus*, *ut uno corde glorificemus Deum*, *et patrem Domini nostri Jesu*, &c. And so doing our diligence, and spending our time, we should do good service to God, and to our Prince, and to our country.

I know that certain hath had some grudge toward me. The ground whereof, and the cause, I know very wel. Notwithstanding, I stand not in such despair of the obedience of the people in this quarter, but that with good and discreet calling on they might be soon appeased, and more indifferently hear that which sometime was intolerable unto them. I would be loth now that any man should enter to imbecil the thing which they be towards, concerning the obedience of God's

BOOK I.

word, and the causes which the King's Highness hath most like a Christian Prince taken in hand to set forth.

Now before your beginning ye may take deliberation with your self to ponder the weight of my consideration. *Had I wist* is too late.

And as concerning that, whatsoever I have at any time said and divulged, I wil, by God's grace at al times, and before any indifferent judg, defend it to my uttermost power; which I doubt not to do both by Scripture, by the testimony of the most approved authors in Christ's Church, and by the articles and injunctions of the King's setting forth. As for the Bishop's determination, I know that there remaineth the aglets setting on; and therefore I purpose not to stay certainly upon that; although yet whatsoever I have spoken, I could justify it sufficiently by that which I read there. Howbeit I will neither use that book to prove or disprove, as by the authority of that, unles I se it have its ful perfection, which yet I know it lacketh. But if in case report should be made unto you, that I should teach that thing, whereunto your judgment shal not agree, (for as for so much as I spake this other day at Clare, you allowed it, and justified it to my self of your own accord, undesired of my part,) I wil then require thus much of you, to suspend your determination until ye know the truth by my self. That we may so dispute the cause privately betwixt us to search out the truth, that thereupon either I may see sufficient learning of your
7 part to agree unto your judgment, or els if I bring the same of my party, you to consent to the truth, and you to agree to my judgment.

My request, Mr. Doctor, I insure you (as God knoweth my secret hart) riseth not of any fear either of your person or learning, that ye could or should hinder my poor estimation among my neighbours; which for the better credence of God's word in me, I will endeavour my self to defend, otherwise not greatly careful therefore, but could refer al things to God's judgment: it is not for my person sake that I require you to this, but it is the cause sake, God's sake, and the people's true and peaceable instruction that I regard:

it is to cut away al occasion from seditious and tumultuous people: it is for the more quietnes of both our parties, that we should, without let or interruption of by-matters, effectuously go forward with the principal purpose of the office and vocation taken upon us, in converting, *reversing the harts of the fathers to their childer, and the unbelievers to the wisdom of the just, to make the people ready for the Lord, to preach the Gospel to the poor, to heal the broken in hart, to preach deliverance to the captives, and sight to the blind, to preach the acceptable year of the Lord.* These ought to be our matters; not our own fame, lucre, and pre-eminence, and fancies. That were but foolishnes to brawl for these before our audience; and wisdom were it not, the one to desire to glory over the other; the one to lawbur to win sporis [spurs] of the other, and to allure the people's minds and fantasies to our selves, with depraving, sugilling, and noting the other.

Luke iv.

As for my part, I trust in God's grace I shal bear a. personal injuries and slanders wel in worth, as hitherto I have don; I could els have promoted some to their displesure. But if the injury or slaunder redound to the word of God, to the majesty of that, or the decay of my Prince's authority and lawful ordinances, or to the disturbance or commotion of the commons, I wil never for friendship suffer that, but will do my utmost to revenge it. I would write many mo things unto you, but my leisure wil not suffer me. But thus shortly to conclude: If ye shal go about, Mr. Doctor, to get you a name to hurt the truth of Scripture, to deprave or hinder that reformation that the King's Highnes purposeth in matters of our religion, or to rise a schism or murmur in the people of this country, now meetly in good stay and toward in the acceptance of the truth, under an open or colourable insinuation, verily ye cannot so secretly do it, but it wil brast out. It shall not so soon come to my knowledg, but I wil, according to my duty, present it immediately. If (as I have better trust in your wisdom, circumspection, and conscience) ye intend truly and rightly to declare the veritie to the edification of the King's subjects, I

BOOK I.

wil then promise to joyn hands with you the best I can: and to further you therin, ye shal use me at al times at your commandment. Of this condition shal our friendship consist and stond betwixt us, and of no other intend I with no man; as I would no man should in no other respect bear his friendship with me. And thus the Holy Ghost be with you. At Stoke college this 23d day of November.

Yours, to his power,
Matthue Parker.

Number IV.

Dr. Stokes to Crumwel, Lord Privy Seal; being imprisoned for opposing the King's proceedings.

MSS. C. C. C. C. Miscell. O.

PLEASETH your honorable Lordship in the reverence of Christ, to hear this poor and rude supplication of your simple prisoner, Friar Stokes: humbly beseeching your good Lordship of charity and pity to be good Lord to me. For I am not able thus continue my life saved, as God knoweth and the company; sith the time of my coming into
8 the house, I have lyen in hazzard of my life. And where the Lord's visitors incensed your Lordship with divers complaints in a bil presented to your Lordship, I am sory and heavy of it. Wherin first he [D. Yngworth, a black Friar, and a Suffragan] accused me that I should preach contrary to his precept: the which was not given to me openly or ordinatly, nor absolutely, but with a condition upon certain causes, which should be moved against me at Clare. But he coming thither, nothing was layd to my charge, neither by secular nor regular. But thanks be to God I ministred no occasion, but only set forth the word of God, and the right title of my Prince, as concerning the superiority upon the Church immediately under Christ, by holy Scripture. And for this intent divers gentlemen of worship, considering the scarce of preachers, moved me to resort home into my country, for the furtherance of God's word, and to declare my Prince's

title to the people. To the which I have applyed my diligence after my power, inveighing against the Bishop of Rome's usurped authority by Gods word: whom I have and do detest and abhor, with al his papistical fashions, I trust the country wil testify.

Also, your Lordship is formed that I should preach against the Dean of Stokes. Truly, my Lord, I commend him by name in my sermon for declaring of certain rites the Sunday before me. And I did [preach] indifferently, as al the parish wil testify. But not the word of God did touch him I cannot———— If Mr. Wotton, your Lordship's servant, should accuse me that I should preach seditiously, in this I do refer to al the audience, trusting that four of that audience wil witnes that I preached the sincere word of God, and the most part of my sermon, with the beade also, was the claration of the King's power by Scripture

Sense imperfect.

But in this I do accuse my self to your Lordship, that I have been too much addicted to, or too serious to the old ceremonies; intending by God's grace to reform my self, and to give more diligence in setting forth sincerely Gods word, as I trust your Lordship shal hear: lowly beseeching your good Lordship, that I might, with your gracious favour permiting, change my habit. For my possibility is able to purchase the Kings dispensation. And if it be your Lordships wil and plesure that I shal remain in it, I am content; meekly submitting my self to your Lordship, and ever to be your beadman.

Number V.

King Henry VIII. to the Fellows of Bene't college: recommending to their choice Dr. Parker to be their Master.

By the King.

HENRY R.

TRUSTIE and welbeloved, we grete youe wel. And whereas yt is cum to our understanding, that your maister

MSS. C. C. C. C. Miscell. O. Epist. Princip. &c.

BOOK I. and governor either lieth now at the extreme pointe of death, or is already departed oute of this transitory lief; by occasion wherof ye be, or shortly are like to be, destitute of a good hed and governor; we therefore, for the zele and love we bear to the advancement of good letters, desieringe to see yowe furnished of such a governor, as in al pointes may seme worthie of that roome; have thought good by thes owre letters, to commende unto yowe oure welbeloved Chaplain Doctor Parker; a man, as wel for his approved learning, wisedome, and honestie, as for his singuler grace and industrie in bringing upp youth in vertue and learning, so apte for th'exercise of the said roome, as is thought very harde to finde the like for al respects and purposes. Wherefore like as owre trust is, that at the contemplation of us, ye wil with one assent condescend to elect him for yowre Hed, whome we have judged worthye for that office; so we doubt not but by th'ac-
9 complishment of this owre pleasure, ye shal have cause to think yowre selfes furnished of such a maister as apperteyneth. Yeven under our signet, at our palace at Westminster, the last day of November, the 36th yere of owre reign.

Number VI.

The Dean of Stoke to Queen Katharine's Council, in bahalf of his college in danger of dissolution.

MSS. C. C. C. C. Miscel. O. PLEASETH it your honorable states, after due commendation to the same, to be adverted, that where for the discharge of my governance of the Queens Graces college of Stoke in Suffolk, committed to my trust, I have hitherto don my best diligence to employ that her Graces foundation not only agreable thereto, but also of late improved the state thereof somewhat above the first institution, to no smal cost and charge: and moreover have hitherto resisted such suite for surrender as might (by the occasion offered) have been both beneficial to me for the present commodity,

as for a liberal pension, with good assurance to have been obtained: and yet weighing my duty to God, and to the Queen's Grace, in such respects as it may please your worshipful wisdoms to peruse here following, I have not given place. But now perceiving the continuance to be in danger, and not to be stayed by my ability, I thought it good in time to make my refuge to your Worships, to give your wisdomes occasion to consult, (as ye do in other matters pertaining to the Queens honor and commodity,) what ye shal think meet to be don in this said case.

The suppression thereof cannot be great advancement to the Kings Majesty, the lands being but 300*l.* and altogether, except a very little, stonding in spiritual rents. The house stondeth so, that her Graces tenants be round about it, as wel to be refreshed with almes and daily hospitality, as is there kept, as to be instructed with Gods word of certain of her Graces orators, occupying the same. Beside the commodity, that the childer of her Graces tenants and farmers freely enjoy, by their teaching and bringing up as wel in grammar, as in singing and playing *, with other exercises and nourtures meet for their ages and capacities: being there sundry teachers attending upon their instructions in the same. The number of which scholars, with other honorable and worshipful childer, amount to Moreover, it may please your honorable wisdomes to cal to remembrance, that her Grace, being lady and patroness but of that one in that country, where her Graces honorable revenues in some part lyeth, and the house being situate as it is, and so competently furnished with lodgings for the maintaining of her Graces Council at their repair down; I trust yee wil expend, whether in this respect it were not convenient some stay to be made therein. As heretofore have been received there at some survey the most part of her Graces Council eight days together, with the resort of the most part of her farmors and tenants to the same: and have been entertained there without cost of the Queens Graces coffers, in such wise as was to the contentation of them, worshipful as they were, at that time.

* On the organs.

BOOK I.

Which expence so by us gladly susteined, I report not for any other cause, but to some little testification of our ready good-wil and service to the Queens Highness and her Council; and to declare no less readines of service to remain in us hereafter, to our abilities in the same.

Moreover, whatsoever your excellent wisdomes shal thus, or otherwise, more prudently consider in the premisses, I thought it to be to the discharge of my duty and conscience to signify unto you, as officers under God and the King, to provide for the preservation of the Queens honour in this behalf, to the plesure of God, and relief of her poor orators tenants; by suggesting such or like respects to the Queens Grace, for information of the Kings Majesty. Who, at the contemplation of her Graces suit, I doubt not, wil be good and gracious Lord: as I have of late made supplication to the Queens Highness by my self, with declaration of these considerations aforesaid, it may pleas your worshipful goodnes to pursue the same, as your opportunities shal serve you. Wherby, beside the discharge of your conscience, I trust it shal redound to Gods honor in special. To whose merciful tuition I most humbly commit your honorable state.

Number VII.

A learned discourse of Dr. Parker against alienation of the revenues of the Church.

Non debere res ecclesiasticas ad publicum sacri ministerii usum destinatas, ad alios usus, aut ad privatas hominum commoditates transferri. Et proinde, non posse bona cum conscientia Episcopum aliquem designatum, aut designandum hujusmodi alienationibus consentire.

MSS. C. C. C. C. C. Miscell. A.

I. IN omni actione sive à Christiano ministrata, sive ab Ecclesiæ Ministro suscipienda, hii præcipuè fines esse debent, ut ad divini nominis sanctificationem, et Ecclesiæ suæ ædificationem, actiones suas dirigant. Si sibi alios

scopos proponant non possunt rectè Patrem cœlestem invocare, et pro nominis sui sanctificatione (quod primum omnium à Christo facere docemur) orare.

II. Hos autem fines nihil magis promovet, quam sacrum Christi ministerium; quod Paulus, Ephes. iv. *ad ædificationem corporis Christi* institutum esse, ait. Adeo ut quum maximè vigeat ministerium, tum maximè etiam floreat religio et pietas. Quum illud aut extinctum aut corruptum fuerit, extinctâ etiam verâ religione, omnia aut in superstitiones, aut in profanam impietatem et epicurismum pessum eunt.

III. Jam verò quis dubitare potest, quin ad hos fines primum collatæ sunt ecclesiæ possessiones et redditus, ut homines promptiore animo ministerium sacrum ingrederentur, ut numerum episcoporum augerent, ut omni de vita solicitudine carentes, functionibus sacris, et piis studiis melius invigilantes, et ut cum gaudio quod sui est muneris faciant, non gementes, quod Paulus gregi Dominico inutile esse putat: et præterea, nè iis quos docent essent oneri, ut eos haberent obsequentiores. Postremò, ut haberent etiam ipsi quod in pauperes, et alia pietatis opera impenderent. Quum ergo, hæc omnia pia sint, et Deo O. M. gratissima, quantumcunque ecclesiis detrahitur, tantum hiis piis institutis, tantum sano ministerio, tantum Christo detrahitur.

I will relate the rest of the discourse in English.

Then he proceeded to several places of Scripture, where the depriving of spiritual men of their incomes is disallowed. That the magistrates of the people of Israel were severely chid by Nehemiah, because the Levites, defrauded of their portions, had left their ministry, and were fled to their countries, Ez. ii. That there was need of some such Nehemiah in our age, that might bring into the magistrates' mind the condition of our time. Great is now the need, said he, of pious ministers, preachers, and learned men. That the Universities, as to the hope of the sacred ministry, promised not a sufficient crop. That there was a great ruin of scholars, and paucity of learners. That these evils were so far from being corrected by this alienation of

BOOK I. the ecclesiastical revenues, that they did more and more increase, the hope of reward being taken away.

By what means can this commandment of the Decalogue be dispensed withal, *Thou shalt not covet thy neighbour's wife, house, field, nor whatsoever is thy neighbour's?* For when as by the munificence of former pious princes, churches were made civil bodies, so now to spoil them is more than to spoil a private and single man.

11 That the weak were offended, and rendered more unwilling and averse towards the Gospel by these alienations. The mouth of the enemy and obstinate Papist was not stopped; and so the progress of the Gospel hindered.

That it would reflect both upon magistrates and Bishops.

Magistrates; that when ill Bishops and enemies of the Gospel were removed, and the revenues went into the profits of private persons, it would be said, that magistrates did not this out of a true zeal, but for their own ends.

Bishops; who corroborated these donations by their own consents, more offence would arise hence. For they were held for simoniacs, who by making bargains climbed to their bishoprics; and for covetous persons, and men-pleasers; and so were not *unreproveable*, as St. Paul required Bishops to be; nor having a *good report* of those that are without.

It was easily yielded, that it was lawful for Christian magistrates, where a very large portion happened to any one single person, to disperse it into more parts; that stipends might be enjoyed by more that laboured in the word and doctrine, for the greater edification of the Church. But so that not a farthing might go from the uses of the ministry to the profit of others.

We read, that many Christian and truly noble princes conferred much upon the Church, and did confirm the immunities of the Church by laws; as Constantine, Jovian, Justinian, Charles the Great: but we can produce no one honest man out of history, who transferred the revenues of the Church to external men.

That in the first times, the Churches had very ample revenues conferred upon them; even then, when pious and learned Bishops flourished in the Church. It appears from Chrysostom, Hom. 67. in Matt. that in the Church of Constantinople the revenues maintained three thousand widows and poor people, beside the Ministers of the Church; and beside that assistance that was sent to prisons and hospitals from the Church.

That as we read in Theodoret, lib. iv. cap. 4. when Julian had rescinded an edict of Constantine the Great, for granting of bread-corn to the Churches, Jovian restored this right of it back to the Churches, and confirmed it by a new edict.

That the lovers of the purer religion should be moved somewhat by the learned and godly German writers. Of whom not one, either by word or writing, had approved of these alienations. Bucer, that incomparable man, never would use milder words in this argument, than to call it *Sacrilegium et diminutionem patrimonii Crucifixi;* that is, "Sacrilege and lessening the patrimony of the crucified "Christ:" and was wont to ascribe God's wrath upon Germany to two causes: one was, that the princes would never admit the discipline of the Church. The other, that though they were so often warned, they would not abstain from the *anathema*, i. e. "the cursed thing." For so he called the possessions of the Church. These evils, said he, have destroyed Germany.

He proceeded, and alleged, that Παῤῥησία, that *bold speech* of St. Ambrose, out of his Epistles: "When it was "propounded, that we should again deliver up the vessels of "the Church, I made this answer, that if it were demanded "of me to give away any thing of mine own, my farm, my "house, my gold, my silver, I would freely give it. But "that nothing could be taken from the house of God, nor "could I deliver that which I received to keep, not to "deliver."

That it could not serve these Bishops' turns that many of these alienations and donations were made before they

BOOK I.

came to their bishoprics, when afterwards they confirmed them by their instruments and letters of concession; adding also the confirmation of the Chapter. Yet to cover over their doings, they pretended in the said instruments, that it was done *sponte et maximis de causis;* that is, "voluntarily, "and for very great causes." Which let them see how they can answer to their own consciences, who will not transmit to posterity the matter in that order in which it was indeed done at the beginning, but feign other causes of their deeds, and reasons that are not true.

And as to this pretext, that the King hath them to enable him to bear the burden of the commonwealth, (when nevertheless he ought rather to give to the Church than to take away,) the event afterwards shews, that it is not so, 12 since little or nothing of the emolument came to the King. Whereupon it is the more to be wondered at, that prudent and exercised men in the commonwealth should not see how this lay exposed to the eyes of all.

Lastly, by what colour shall we justify this, that when in a well constituted commonwealth all citizens at least ought to live and enjoy equal right, and that their immoveable goods and revenues should not be taken away from them; whether they be lawyers, merchants, noblemen, nay, the most wicked and impure whatsoever; that the Ministers of religion only should not be allowed this right equal to all others, who hitherto in all Christian commonwealths, nay heathen too, have been in a better, rather than in a worse, condition?

Number VIII.

Rules for the order and government (as it seems) of the Ministers of the Forcigners' Churches planted in England.

MSS. C. C. C. C. Miscellan. D.

In Ecclesia { Puritas doctrinæ, / Disciplina } Servanda est à Ministris.

Disciplina regula est, ubi instituendi sunt pueri, adolescentes, aliique rudes: alii in officio continendi ac monendi, alii corrigendi, alii consolandi. In his consistit politia ecclesiastica.

- Quatuor genera functionum;
  - Pastorum, et Ministrorum, et Episcoporum.
    - Docere,
      - Sacra ministrare,
      - Corrigere cum senioribus.
    - Admonere,
    - Arguere,
    - Consolari,
  - Doctorum.
  - Seniorum.
  - Diaconorum.
- Pastor debet
  - Purè docere, et aptus esse ad docendum.
  - Esse puris moribus.
  - Probari à reliquis Ministris, senioribus et à populo.
  - Eligi denique a
    - Ministris et senioribus, et
    - Ministris et senioribus utriusque Ecclesiæ
      - Gallicæ.
      - Belgicæ.

Electus proponatur populo examinandus. Prætereà, Episcopi ratificatio requirenda.

Examinatus testetur fidem suam coram Ministris, senioribus, et Doctoribus utriusque Ecclesiæ. Postea, specimen edat publicè de eruditione die aliquo dominico coram plebe.

Vitæ testimonium habeat, non solum à domesticis, sed ab exteris.

Post concionem admoneatur populus ad preces et jejunium: et proclamatio fiat de exceptione contra admittendum infra octo dies, siquis quid habeat objiciendum. Si nihil objiciatur, tunc die octavo fiat actio ab altero ministro, et ibi habitis precibus ab Episcopo confirmetur, prius ex scripto recitata permissione: cui assentiat vel manu vel verbo vel vultu.

Siquid objiciatur, examinetur per Ministros et præsidentes; et præterea, ad Episcopum deferatur. Et quod hic in-

BOOK I. ventum fuerit, ratum sit et firmum. Si is indignus judicabitur, alius eligatur, ut suprà.

13 *Quomodo in officio contineri possit.*

Conveniant singuli Ministri et seniores utriusque Ecclesiæ singulis mensibus primis diebus lunæ: atque illic tractent de statu Ecclesiarum suarum. Ibi si fuerit orta dissensio in doctrina vel disciplina, quæ ab altera Ecclesia dirimi non potest, conjunctis sententiis utriusque Ecclesiæ definiatur.

In tertio quoque mense censuræ debent fieri inter Ministros et seniores, *h. e.* fraternæ admonitiones, tum quoad vitam et mores, tum quoad doctrinam. Ut omnia scandala amoveantur, et ut omnia sint corrigenda, sic ut calumniæ et distractiones compescendæ sint.

Crimina in Ministerio nullo modo toleranda.

Hæresis; schisma; rebellio adversus ordinem ecclesiasticum; blasphemia aperta et legibus punienda; simonia et donorum corruptela; ambitus ad nova munia obeunda, aut occupandum alterius locum; crimen falsi; perjurium; adulterium vel scortatio, aut solicitatio aliarum nuptiarum vel puellarum; furtum; ebrietas; pugna aut digladiatio, quæ legibus punitur; usura; ludi legibus prohibiti, ex quibus scandala oriuntur; saltationes et lasciviæ; crimen quod notatur infamiâ; denique omnia crimina, ob quæ alius quispiam ab Ecclesia separandus esset.

Vitia quæ tolerari possunt, modò fraterna correptio fiat.

Nova quædam et inusitata ratio tractandæ Scripturæ; curiosa inanium quæstionum indagatio; doctrinam non receptam in Ecclesia, aut novum quoddam genus disciplinæ inducere; negligentia in studiis, præsertim in sacris Scripturis; scurrilitas, mendacium, maledicentia et detractio; spurcus sermo; convitia et injuriæ; temeritas; vafrities, et [in honesta] astutia; avaritia et tenacitas; ira et excandescentia; lites et jurgia; habitus, vestitus, gestus dissolutus, aut parùm decens.

Si Minister in priora inciderit, illum Ministri et Ecclesiæ seniores indignum ministerio judicent; et causa ad Episcopum relata, ipsum destituat. Si vero in suspicionem inciderit eorum, inquiratur in consistorio ecclesiastico; et si reus fuerit Minister, ad Episcopum cum elogio mittatur.

In minoribus delictis notetur, admoneatur, juxta illud Matthæi cap. xviii. *Si audit*, &c.

De numero et tempore concionum, &c.

Hora nona ante meridiem, una; et tertia post meridiem altera concio habeatur. Prima hora aut secunda catechismus habeatur.

Die Martis erit explicatio Scripturæ prophetica, hora septima. Ubi Ministri et seniores, quisque in ordine suo certum aliquem locum sumat tractandum. Nec ad hanc provinciam admittantur, nisi quem Ministri et seniores judicaverint admittendum. Tamen aliis liberum erit addere et proponere quæstionem, modo ne nimium evagetur. Ubi conclusum et definitum fuerit, nemo quicquam inquirat, ne disputationis [causa] oriatur. At peractâ, et populo dimisso, admoneatur prophetans, siquid erraverit, et lapsus est.

Number IX.

The Archbishop's parchment roll; containing his journal of memorable things happening to him, from the year of his birth, to the year wherein he was made Archbishop.

ANNO Domini, 1504. 6. Augusti hra. G. et F. Matthæus Parker natus Norvici in parochiâ Sti Salvatoris: et in parochiâ Omnium Sanctorum prope Fibrig Gates enutritus, et educatus in parochiâ Sti Clementis juxta Fibrig. Bibliothec. privat. C. C. C. C.

Gulielmo patre, qui vixit ad annum Dni. 1516. et ad annum ætat. 48. 14

Aloysia matre, quæ vixit ad annum Dni. 1553. ætat. 83.

BOOK I.

Anno

1522. Sept. 8. Circa ann. ætat. meæ 17. missus Cantabrigiam (opera Magistri Bung, paroch. Sti. Georgii, sed sumptib. matris) in coll. Corp. Christi, sub tutore Rob. Cowper, A. M. sed parùm docto, edoctus in dialecticâ et philosophiâ, partim in hospitio Divæ Mariæ, partim in coll. [Corpor.] Chr.

1522. Mense Martis electus Bibliotista colleg. Corp. Christi.

1525. Admissus Baccalaureus in Artib.

1526. 22. Decembr. Factus Subdiaconus sub titulis } Barnwelli, et Sacelli in campis Norvici.

1527. 20. April. Factus Diaconus.

1527. 15. Junii. Factus Presbyter.

1527. 6. Septembr. Electus in socium coll. Corporis Christi.

1527. 3. Creatus Magister in Artibus.

1533. Dnica. prima Adventûs incepi officium prædicandi.

* Loca scil. ubi primas conciones habuit.

* Granchester - 1. Madingly - 4.
Beche - - 2. Barton - 5.
Eccl. Benedict. 3.

1535. 30. Mar. Vocatus in aulam Annæ Reginæ.

1535. 14. Julii. Factus Baccalaur. Theologiæ.

1535. 4. Novemb. Promotus ad decanat. de Stoke Clare, per Annam Reginam. Anno Henrici 8vi. 27.

1537. 1°. Martii. Vocatus ad aulam Regis, et factus Capellanus Henrici VIII.

1538. 1°. Julii. Creatus Professor Theologiæ.

1541. 28. Octobr. Installatus in 2. præbendam Eccl. Elien. per collation. Hen. 8vi.

1542. 27. Maii. Præsentatus ad rectoriam de Ashen in Essex.

1544. 4. Decembr. Electus in Magistrum coll. Corporis Christi; per literas commendatitias Hen. 8vi.

1544. 30. April. Resignavi rectoriam de Ashen.

1544. 1°. Maii. Præsentatus ad rectoriam de Birlingham Norf.

1544. 25. Januar. Primò electus ad officium Vice-Cancell. Cantabrig.

1545. 22. Septemb. Præsentatus ad rectoriam de Landbeche.

1547. 1°. April. Deposui decanat. de Stoke ex vi statuti Parliam.

1548. 7. Februar. Secundò electus ad officium Vice-Cancell. Cantabrig.

1550. 1°. Octobr. Resignavi rectoriam de Birlingham Sti. Andreæ.

1552. 1°. Junii. Præsentatus ad præbendam de Coringham.

[1552.] 8. Junii. Nominatus ad decanatum de Lincoln.

Per illustrissimum Principem Edwardum VI.

1552. 9. Julii. Installatus in præbendam prædictam.

1552. 30. Julii. Electus in decanatum Lincoln.

1552. 7. Octobr. Installatus in decanatum, in propriâ personâ.

1553. —Decembr. Resignavi officium Magistrat. C. C. C. Laurentio Moptye, quem ipse necessitate quadam delegeram successorem meum.

1554. 2. April. Privatus præbendâ meâ in Ecclesiâ Eliensi; et privatus rectoriâ meâ de Landbeche. Ad quam Ecclesiam præsentandum procuravi Williel. Whalley, Canonic. Lincoln. quem elegi successorem meum: et institutus fuit 30. Septemb.

1554. 21. Maii. Spoliatus fui decanatu meo de Lincoln. Sic eodem die, præbendâ meâ de Coringham in eâd. Ecclesiâ. Ad quam præsentatus fuit Mr. Georgius Perpoint, vi advocationis ejusdem, inconcessæ per Episc. Lincoln. J. Tailor. Decanatus conferebatur Francisco Malet, D. Theolog. per Mariam Reginam.

Postea privatus vixi, ita coram Deo lætus in conscientiâ meâ; adeoque nec pudefactus, nec dejectus; ut dulcissimum otium literarium, ad quod Dei bona providentia me revocavit, multo majores et solidiores voluptates mihi pepererit, quàm negotiosum illud et periculosum vivendi genus unquam placuit. Quid postea obventurum sit nescio; sed Deo, cui curæ est de omnibus, qui olim revelabit occulta cordium, meipsum totum, piamque et pu-

BOOK I.

dicissimam uxorem meam, cum duobus charissimis filiolis meis, commendo. Eundemque Deum optimum maximum precor, ut ita in posterum infractis animis portemus probrum Christi, quo semper meminerimus hîc non esse nobis civitatem manentem, sed inquiramus futuram, gratia et misericordia Domini mei Jesu Christi, cui cum Patre et Spiritu Sancto sit omnis honor et imperium. Amen. 26. Octobr. ann. Dni. 1554.

Et adhuc [die] hoc 6. Augusti ann. Dom. 1557. [1555.] persto eâdem constantiâ, suffultus gratiâ et benignitate Domini mei, et Servatoris Jesu Christi. Quo inspirante absolvi Psalterium versu metricè linguâ vulgari; et scripsi defensionem conjugii Sacerdotum contra Thomam Martin, 3. Febr. ann. Dni. 1555.

Hactenus coram Deo ita lætus, sorte meâ contentus vixi, ut nec superioribus inviderim, nec inferiores despexerim: huc omnes conatus meos dirigens, ut Deo servirem in purâ conscientiâ, ut nec major me despiceret, nec timeret minor. 14 Octobr. ann. Dni. 1556.

Et adhuc lætus, sorte meâ contentus, testimonio conscientiæ meæ in Domino confisus, et fretus verbo ejus vivo; expectans redemptionem corporis mei per Christum Servatorem meum. [ann. Dni. 1557.]

Anno *Conciones* [*habui*]

1534. Coram Episcopo Eliensi in suâ visitatione Balsamiæ.
1535. Coram Dominâ Elizabethâ apud Hundeston.
1535. Coram Rege Henrico VIII°. in aulâ, dominicâ tertiâ in Quadragesimâ. [Ex] epistolâ.
1539. Coram Edwardo Principe.
1540. Coram Dominâ Elizabethâ apud Hatefeld.

1548. Coram Edwardo Rege in aulâ Westmonast. in Quadragesima, dominica tertia. De Evangelio.

1551. Coram illustr. Rege Edwardo in Quadragesimâ, scil. alternis diebus Mercurii, *viz.* 9. et 23. diebus Martii; collegâ meo Magistro Harlæo Episcopo Herfordiæ.

1559. Coram Dominâ Elizabethâ Reginâ, bis in Quadragesimâ.

1559. 17. Decembr. ann. 1559. Consecratus sum in Archiepiscopum Cantuarien.

Heu! Heu! Domine Deus, in quæ tempora servasti me? Jam veni in profundum aquarum, et tempestas demersit me.

O Domine, vim patior, responde pro me, et Spiritu tuo principali confirma me. Homo enim sum, et exigui temporis, et minor, &c. Da mihi fidium tuarum, &c.

[*Nuptiæ et progenies.*]

1547. 24. Junii. Conjugatus sum cum Margaretâ filiâ Roberti Harleston de Matsall in comitat. Norfolc. Gen. anno ætatis meæ 43. ætat. suæ 28. Quæ nata est anno Dom. 1519. litera dominicali B. 23. Junii. Quo anno dies corporis Christi fuit in vigilia S. Johannis Baptistæ.

1548. Ex quâ suscepi filium Johannem anno Dom. 1548, 16 5. Maii, litera dominicali G. manè horâ sextâ. Qui conjugatus est cum Joannâ filiâ Episcopi Eliensis 28. Januarii, 1556. [1566.]

1550. Anno Dom. 1550. 27. Augusti, litera dominicali L. serò horâ undecimâ suscepi alterum filium, Matthæum. Qui è vitâ decessit 8. Januarii eodem anno.

1551. Anno Dom. 1551. 1. Septembr. inter horam secundam et tertiam post meridiem, litera dominicali D. suscepi tertium filium, Matthæum. Qui conjugatus est cum Franciscâ filiâ Episcopi Cicestren. 29. Decembr. 1569.

BOOK I.

Anno
1556. Anno Dom. 1556. 12. Septembr. inter 7. et 8. pomeridian. suscepi quartum filium, Josephum. Et decessit eod. anno.

1570. Hæc Margareta uxor mihi charissima et castissima, mecum vixit annos plus minus 26. Et obiit Christianissimè 17. Augusti, anno 1570. circa undecimam ante meridiem, et sepulta est in sacello Ducis Norfolciæ apud [Lambhith.]

Number X.

Parker and other Bishops elect, their private address to the Queen against the exchange of Bishops' lands; and for other reasonable favours.

MSS. C. C. C. C. vol. Synodal.

" MOST humbly sheweth your excellent Majesty, your " lowly orators, and loving subjects, we underwritten: that " like as your most noble father of immortal memory, " King Henry VIII. and your most godly and noble " brother King Edward VI. in their princely zele which " they bare to the estate of Christ's faith, did much tender " the advancement of learning, by cherishing of students, " and encouraging of Ministers; whereby they were the " more able to do their duty to God, and to serve the " necessity of the realm; by which their royal and princely " affection, they purchased perpetual fame and praise, as " wel within their own realms, as throughout al Christen- " dom: so we trust undoubtedly that your Grace, being " endowed with the benefits of knowledg far above any of " your noble progenitors, wil be enclined no less to the " maintenance of learning, for the setting forth of Christ's " true religion, now, for want of sufficient Ministers, in " great jeopardy of decay. In respect wherof, we trust, " that your Highnes gracious disposition wil yet stay and " remit this present alteration and exchange, as we suppose " in our consciences (under reformation of your great wis- " dom) not meet to proceede for the inconveniencies therof, " now partly perceived like to ensue; and upon such good

" grounds and reasons as we could particularly describe in
" writing, if your Highnes plesure were to admit us to the
" declaration of the same.

" And yet, lest we should appear not to consider your
" Highnes's manifold and great charges dayly sustained in
" most honorable wise; we five underwritten, for us, the
" province of Canterbury, do offer to give unto the same
" yearly among us one annual pension of one thousand
" marks, during our lives and continuance in the bishoprics,
" for and in consideration of the exoneration of the said
" exchange.

" Howbeit, most gracious Soveraign, as most obedient
" subjects, in true and lowly allegiance of our hearts, we
" sue and pray, that if this our said supplication shal not be
" thought meet to take place, that yet your Highnes would
" condescend favourably to peruse these our petitions follow-
" ing, which we be perswaded to be grounded upon natural
" equity, godly conscience, and good conformity, for most
" part of them, to the act passed.

" I. That the vicarages of impropriated benefices, ap- 17
" pointed in exchange, may be made just livings for the
" incumbents of the same. And that the chancels and
" mansion houses decayed, might be considered by survey
" to some reasonable proportion of allowance in the ex-
" change.

" II. *Item*, That yearly pensions payable may be reprized
" out of the parsonages set over in exchange; and that
" yearly distributions with the charges of church books, &c.
" may be allowed, such as the Injunctions bind the Rec-
" tors withal.

" III. *Item*, That where the manred with the manors
" is withdrawn from us, that we be not hereafter importably
" charged with the setting forth of men to war.

" IV. *Item*, That perquisites of courts and wood-sales,
" and other such casual profits may be parcels of the extent
" of the manors; and that consideration may be had for the
" equivalent recompence of the same: and that allowance
" may be made of procurations and Synods, [Synodals,]
" payable at the visitation of parsonages impropriate; and

BOOK I.

" al allowance for the mean profits after the death of the " incumbent, to the next successor so considered in the " first-fruits and tenths. Which mean profits were translated " by act of Parlament from the Bishop to his successor, " out of the benefice from the death of the predecessor.

" V. *Item*, That fees to keepers of parks and woods, not " yet valued, be not reprized out of the value of the manors: " and that the said parks and woods may be also valued; " and that corn-heaps, foul and fish, with carriages and " other commodities, may remain for hospitality to the " Bishops.

" VI. *Item*, That the parsonages appendent to the ma- " nors exchanged may be reserved to the Bishops see: and " that the Bishops of the new erected churches may give " the prebends of those churches as in other is used, the " rather to maintain learned men and preachers.

" VII. *Item*, If any of the tenths and rectories be evicted " from us by order of law, that then recompence may be " made.

" VIII. *Item*, That we may have remedy by law to re- " cover the tenths denyed or delayed, as wel as when they " were parcels of the revenues of the Crown. Before which " assurance no exchange can reasonably pass.

" IX. *Item*, That no rents be reasonably returned for " spiritual possessions, which be payd into the Exchequer " for annual rents temporal reserved *nomine decimæ*.

" X. *Item*, That bishoprics may be discharged of al " arrearages of subsidies, and tenths and other incumbrances " past in the days of their predecessors, and in times of " vacation. And that for the first year of our fruits pay- " ing, to be discharged of subsidies, as before time hath " been used.

" XI. *Item*, That it may please your Highness to con- " tinue the new erect sees, founded upon great consider- " ations by your noble progenitor, the said King Henry, and " that the benefice of Clyff may be annexed to the see of " Rochester; and from the see of Chester the benefice late " annexed therunto be not dismembred, in consideration of " the exility of their bishoprics.

XII. "*Item*, We most humbly beseech your Majesty, "that in consideration of our chargeable expectation, and "for the burden of necessary furniture of our houses, and "for discharge of the great fees payd before, and at the "restitution of the temporalties; to suffer us to enjoy the "half years rent last past at Michaelmas; and that our "first-fruits may be abated and distributed into more "years; for the better maintenance of hospitality: and "that we may be put to our own surety, at the compositions "for our fruits.

"Which gracious favour in the latter premisses, if your "Highnes do not shew towards us, we shal not dare enter "our functions, wherto your Grace hath nominated us, "being too importable else for us to bear.

"All which petitions, most redoubted Soveraign Lady, "we make to your Highnes, not in respect of any private "worldly advantage or temporal gain, as God knoweth our "hearts, but in respect of God's glory, Christ's faith and "religion, your Grace's honor, and discharge of your con- "science to al the world, and for the honorable report of 18 "your nobility, and to the comfort of the realm.

"Your Highnes most humble orators,

[*This Letter hath no date. It could not be writ before August: in which month Parker's election was made by the Dean and Chapter of Canterbury.*]

"Matthue elect Canterbury,
"Edm. elect London,
"Richard elect Ely,
"William elect Cicestren.
"John elect Hereford."

In the contriving of this the Archbishop was chief, and the address, I suppose, was drawn up by his hand and head. And this was one of the first *specimina* of his discharge of his pastoral office and care of the Church; and a good instance of his great concern for religion and learning, in his care for the revenues thereof, being one of its main encouragements. By virtue of this act probably at this

Parker had a chief hand in this.

BOOK I. time the Broyle in Sussex, with the brave seat and parks thereunto belonging, were alienated from the archbishopric.

Number XI.

Articles for the dioceses, to be inquired of in the Archbishop's metropolitical visitation.

Park. Regist.

IMPRIMIS, Whether divine service be said or sung by
1. your Minister or Ministers, in your several churches, duely and reverently, as is set forth by the laws of this realm, without any kind of variation. And whether the holy Sacraments be likewise ministred reverently in such maner as by the laws of this realm is appointed.

2. *Item*, Whether you have in your parish churches al things necessary and requisite for common prayer, and administration of the sacraments: especially the Book of Common Prayer, a Bible in the largest volume, the Homilies, with the Paraphrases of Erasmus; a convenient pulpit wel placed; a comely and decent table for the holy Communion, set in place prescribed by the Queen's Majesties Injunctions; the chest and box for poor men, and al other things necessary in and to the premisses. And whether your altars be taken down according to the commandment in that behalf given.

3. *Item*, Whether images, and al other monuments of idolatry and superstition, be destroyed and abolished in your several parishes. And whether your churches be wel adorned and conveniently kept without wast, destruction, or abuse of any thing. Whether your church-yards be wel fenced and cleanly kept. Whether any sale have been made of your church goods: by whom, and to whom. Whether your chancels and parsonages be wel and sufficiently repaired. Whether any man have pulled down, or dis-covered any church, chancel, chapel, almes-house, or such like.

4. *Item*, Whether there be any persons that intrude themselves, and presume to exercise any kind of ministry in the

Church of God, without imposition of hands and ordinary authority; or any being once Priest or Minister, that doth not minister, or frequent and resort to the common prayers now used, and, at times appointed, communicate.

Item, Whether your Parson and Vicar be resident continually upon their benefices. Whether they give themselves to devout prayer, preaching, and reading of the Scripture, and godly contemplation; and relieve the poor charitably to their ability. Whether they pray for the prosperous state of the Queen's Majesty, as is prescribed in her Graces Injunctions therin accordingly. 5.

Item, Whether any of your Ministers doth or hath admitted any notorious sinner, or malicious person, and out of charity, without just penance don, and reconciliation had, to receive the holy Communion; or any that hath not received the same according as to a Christian appertaineth, and as by the laws it is appointed. 19 6.

Item, Whether they do teach fathers, mothers, and masters of youth, to bring them up in the fear of Almighty God, in obedience, and in convenient occupations. Whether they be peace-makers, and exhort the people to obedience to their Prince, and to all others that be in authority; to charity and mutual love among themselves. Whether they give themselves to superstition, and be maintainers of the ignorant people. 7.

Item, Whether your Parson, Vicar, and Curates, be common gamesters, hunters, and haunters of taverns or alehouses, suspect of any notable crime, fautors of any foreign powers, letters of good religion, preachers of corrupt doctrine, stubborn or disobedient to laws and orders. Whether they be given to filthy lucre. Whether they be light either in example of life, or in unwont and unseemly apparel. 8.

Item, Whether any of your benefices be vacant; how long they have been vacant. Who is Patron. Whether there be any lay or temporal man, (not being within Orders,) or children, that hath or enjoyeth any benefice or spiritual promotion: any patron that suffereth any benefice to be vacant, and taketh the tiths and fruits therof to himself. 9.

Item, Whether your Ministers keep their registers wel; teach you the Articles of the Faith, and the Ten Commandments, and the Lord's Prayer.

10.

11. *Item*, Whether your Parsons and Vicars have any other or mo benefices: where and in what country they be. Whether they came by them by simony, or other unlawful means. Whether in their absence they leave their cures to honest, learned, or expert Curats. Whether they make their ordinary sermons according to the Queens Majesties Injunctions. Whether they admit any to preach unlicenced, or put by any that hath licence. Whether they read the Queens Majesties Injunctions as they ought to do, and their service sensibly and distinctly.

12. *Item*, Whether the lay people be diligent in coming to the church on the holy days, and with al humbleness, reverently and devoutly do give themselves to the hearing of the common prayer in the time therof: and otherwise occupy themselves in private prayer, reading of Scripture, or other virtuous exercise. If any be negligent or wilful, whether the forfeiture be levyed on their goods to the use of the poor, according to the laws of this realm in that behalf provided.

13. *Item*, Whether there be in your quarters any that openly or privately use or frequent any kind of divine service or common prayer, other than is set forth by the laws of this realm: any disturbers of common prayer, or letters of the word of God to be read, preached, or heard: any that by covert or crafty means deprave or contemn the same, or that speak to the derogation of the Queens Majesties authority and power, or of the laws set out by public authority.

14. *Item*, Whether there be among you any blasphemers of the name of Almighty God, adulterers, fornicators, bawds, or receivers of such persons: any suspected of incest, or any other notorious fault, sin, or crime: any drunkards, ribalds, common slanderers of their neighbours, railers or scolders, sowers of discord between neighbours, by playes, rhimes, infamous libels, or otherwise.

Item, Whether be in your parishes any inn-keepers or ale-wives, that admit any resort to their houses in time of common prayer: any that commonly absent themselves from their own church, or otherwise idly or leudly profaneth the Sabboth-day: any that keep any secret conventicles, preachings, lectures, or readings, contrary to the laws: any suspected of heresy, or that maintain any erroneous opinions contrary to the laws of Almighty God and good religion, by public authority in this realm set forth. 15.

Item, Whether there be in these parties any executors that have not fulfilled their testators wil; especially in paying of legacies, given to good and godly uses; as to the relief of poverty, to poor scholars, orphans, high-ways, mariage of poor maidens, and such like. Whether your hospitals and almes-houses be justly used, according to the foundation and antient ordinances of the same. Whether be any other placed in them, than poor, impotent, and needy persons, and that hath not otherwise wherewith or wherby to live. 16.

Item, Whether there be any of late hath bequeathed in their testament, or otherwise there be appointed by Ordinaries, any sums of mony, jewels, plate, ornaments, or annuities for the erection of any obits, diriges, trentals, or any such like use, now by the laws of this realm not permitted. And if there be, that you present the names of such executors, the quantity and quality of the gift, that order may be taken therin accordingly. 17.

Item, Whether there be any mony or stock appertaining to any parish church in any mans hands, that refuseth or deferreth to pay the same; or that useth fraud, deceit, or delay, to make any account in the presence of the honesty of the parish for the same. Whether your church-wardens, or others afore time, have given the year accounts, according unto the custome as it hath been aforetime used. Whether the store of the poor mans box be openly and indifferently given where need is, without partial affection. Whether any stock of cattel or grain appertaining to your 18.

BOOK II.

churches be decayed: by whose negligence, and in whose hands.

19. *Item*, Whether your school-masters be of sincere religion, and diligent in teaching and bringing up of youth. Whether they teach any other grammar than such as is appointed by the Queens Majesties Injunctions, annexed unto the same.

20. *Item*, Whether there be any among you that use witchcraft, sorcery, or inchantment; magick, incantation, or negromancy; or that be suspected of the same.

21. *Item*, Whether there be any in these parties that have maried within degrees of affinity or consanguinity, by the laws of God forbidden: any man that hath two wives, or any woman that hath two husbands: any maryed that have made precontracts, and that have made privy and secret contracts: any that have maryed without banes thrice solemnly asked: any couples maryed that live not together, but slanderously live apart: any that have maryed in times by the laws prohibited, or out of the parish church, where they ought to have the same solemnized.

22. Generally, Whether there be any il livers, or offenders of the laws of Almighty God: any suspected of any notorious sin, fault, or crime, to the offence of Christian people, committed: any that giveth occasion of the breach of Christian love and charity among you: any that stubbornly refuse to conform themselves to unity and good religion: any that bruiteth abroad rumours of the alteration of the same, or otherwise that disturbeth good orders, and the quietnes of Christs Church and Christian congregation.

Number XII.

Archbishop Parker's statutes for the government and settlement of the Hospitals of St. John the Baptist in Canterbury, and St. Nicolas in Harboldown.

MSS. Eccl. N. Christ. Cant.

MATTHEW, by the sufferance of God, Archbishop of Canterbury, Primate and Metropolitan of England; to all

Christian people sendeth greeting in our Lord. Whereas amongst other things that do concern our pastoral office, wee have before our eyes the charitable affection and godly zeal that was in divers our predecessors, Archbishops of Canterbury, who founded and erected two several hospitals; 21 th'one of St. John's in Northgate, in the suburbs of Canterbury, and the other of St. Nicholas of Harboldown, nigh unto our see, the city of Canterbury; for poor, sick, impotent, and needy people, to be relieved and succoured in the same; wee, knowing the provision for the poor to be a thing very acceptable to God in this world, have for the discharge of our conscience thought it our duty unto God to see, as nigh as wee can, and the law of God doth suffer, that the said hospitals be used and ordered according to the minds of the founders, our predecessors.

Wherefore wee ordain and appoint, That, according to the first foundation, there be in our hospital of St. John's in Northgate xxx men, whom (after the ancient custome) wee will to be called *bretheren;* that by this name they may be the rather put in mind of their duty to live together like bretheren in unity, concord, godly agreement, and brotherly love: and xxx women, whom after the like manner wee will to be called *sisters*, which all shall be bound to make their abode, and to dwell within our said hospital, except they have for their absence a special grant and dispensation by writing from us or our successors, Archbishops of Canterbury, for the time being. *Providing*, and allwayes foreseeing, that there dwell not out of the house above the number of x bretheren and x sisters at any time. 1.

Also wee ordain, That upon every vacation or avoydance of any of the rooms of the bretheren or sisters, whither it be by death, deprivation, cession, voluntary departing, expulsion, or by any other lawful means; the Elder or the *Prior*, so commonly called for the time being, with three of his bretheren, within 10 dayes next after such avoidance, if the brother dwelt in the house, or in the city of Canterbury, and of others that are further off, (so soone as he or they have certain knowledge thereof,) shall intimate and give in 2.

BOOK II.

writing unto us and our successors, Archbishops of Canterbury, or else to the Dean and Chapter, (*sede vacante*,) as well the person's name and manner of departing, as also the day, month, and year of such departing, that wee may eftsones appoint some other to the said roome.

3. *Also we ordain*, That henceforth none be admitted brother or sister, but such as shall be named by some certificate from us or our successors under our signet, else shall personally exhibit to the Prior for the time being, and to his bretheren, or unto four of them at the least, a grant of a corrody, under seal from us or our successors, or under the seal of the Dean and Chapter (*sede vacante*): and the Elder or Prior, upon sight of every such grant, shall, within 2 dayes next following, in the presence of four of his bretheren at the least, admit every such brother and sister without further delay, 'til there be the full number of xxx bretheren and xxx sisters. And every brother and sister, at his or her admission, shall pay towards the maintaining and repairing of the church and other houses, 6*s.* 8*d.* and have their names written in the table appointed for the same purpose. And the Prior shall cause these statutes to be read to every brother and sister, at his or her admission to dwell within the hospital: and also to be read yearly on Midsummer-day, before all the bretheren and sisters.

4. *Also wee ordain*, That every brother and sister, at his or her admission to dwell in the house, shall take a corporal oath upon a book in manner and form following: "I, *A. B.* brother or sister of St. John's in Northgate, shall "bear true faith and due allegeance unto the Queen's High- "ness, her heirs and successors; and shall observe and "keep all such statutes and orders and rules which now be, "or hereafter may be made and given by Lord Matthew, "Archbishop of Canterbury, or by his successors, concern- "ing the state of the hospital, not repugnant to the laws of "God, nor to the laws of this realm. And I shall obey "the Elder or Prior for the time being, in all things lawfull "and honest; and I shall not consent nor agree to sell, to "give, to change, to pledge, or by any kind of wayes to

" alienate any lands, tenements, buildings, pastures, woods, " cattle, utensils, stock of money, deeds, charters, or other " writings, or any other thing appertaining or belonging to " the said hospital, without the consent and assent of the " said Lord Matthew or his successors, Archbishops of Can- 22 " terbury, first had and obteined; so God me help, and by " the contents of this book."

Also wee ordain, That none (having the use of reason and speech) be admitted brother or sister, but such as can say the Lord's Prayer, the Articles of the Faith, and the X Commandments of God in the English tongue: and that after admission, within a convenient time, they endeavour themselves to learn by heart the brief Catechisme inserted in the Book of Common Prayer. 5.

Also wee ordain, That all the bretheren and sisters, dwelling within the said hospital, shall diligently come to the church twise in the day, morning and evening, (except there be lawfull cause to be absent, and allowed by the Prior,) there to offer up their common prayers unto Almighty God, and attentively to hear God's holy Scripture read; and if any be absent, (not having sufficient cause,) or be slack and negligent in coming to the church; or being there, do use to jangle, to talk, or to sleep in the time of common prayer, the administration of the sacraments, reading of the holy Scriptures or the Homilyes; if, after two admonitions given by the Prior to amend that fault, the party eftsoones commit the like offense, that brother or sister, whither it be, shall be punished in the stocks one half day or more, at the discretion of the Prior, for his or her correction. And if that brother or sister, after such punishment, will not amend, but continue still that lewd behaviour and example, wee will, that the Prior, with the assent of four of his bretheren, do give knowledge unto us, our successors or lawfull deputyes, of the evil qualityes of that brother or sister, that wee, following the example of a good surgeon, may eftsoones cut off that member, which is not only unprofitable, but also hurtfull to the whole body. 6.

Also wee ordain, That no brother dwelling within the 7.

BOOK II.

said hospital, goe abroad without the precincts and limits of the same, except he first shew to the Prior a just cause of his going, and the Prior do allow the same: the sisters in like sort shall not goe forth without a just cause first shewed to the Prioresse, and by her allowed. Whosoever shall do contemptuously to this order, shall (after three monitions given him by the Prior, if it be a brother, and by the Prioress, if it be a sister) be punished in the stocks at the discretion of the Prior. *Provided*, That no brother or sister being in house, dwelling, be absent more than two months in the year jointly or severally, except in common causes of the house, &c. and that the Prior do make a note of their going and returning again, for the more certainty.

8. *Also wee will and ordain*, That there be a Prior chosen yearly within one month next before the feast of All Saints, or within one month next, and immediately following the said feast, in such form and order as of an old custome hath been used: and as the bretheren do chose their Prior, so wee will and ordain, that the sisters shall chose a Prioress. At which day the Prior is chosen, shall be allso chosen four of the most skillfull, sober, and discreet bretheren, to be assistants and counsells to the Prior that year, as well in things appertaining to the state of the house, concerning the lands, tenements, and reparations, as also in the due execution of the statutes.

9. *Also we will*, That the Prior shall understand, that his office is to see that his bretheren keep and observe the statutes and ordinances of the house; as of the Prioresse, to call upon her sisters in like manner to do the same. The Prior and one of the bretheren with him, or else two of the four bretheren, shall every year twise at the least, that is to say, at Easter and Michaelmas, see and view their church, their houses both at home and abroad otherwayes, that, where need is, reparations may be done in time; and to take diligent heed, that neyther any of their lands be changed, nor stript, ne wast upon their grounds, nor in their houses, be made by any of their tenants. The Prior himselfe, or some one of his bretheren, must have from time to time a

diligent eye to the woods which serve for provision of the house, that no spoil ne wast be made of them; and that the spring be sufficiently fenced and kept from cattle.

10. *Also we will and ordain*, That the Prior and one of the bretheren, as hath been aforetime accustomed, shall faithfully collect and gather up the rents and sums of money due to the house: and every year once, in the presence of all the bretheren, or of ten at the least, make a true, and perfect, and plain accompt of the same, in such form and order as shall be prescribed by us, and in the end of the accompt shall deliver up there that money, which shall be found to be in his or their hands, which money shall be layd up in a treasury-house, in a coffer, with three several keys and locks: in which coffer we will the foundation of the house, the charters and grants, and confirmations of charters, their statutes, all leases, and the common seal, be warily kept: and the Prior to keep one of the three keyes, and two of the bretheren the other two, and no one man to have two of those keyes in his custody at one time, but if any of the keepers go from home, he shall leave his key with a brother that hath no key; and the Prioresse shall keep the key of the treasure-house door. 23

11. *Also we will and ordain*, That if any brother shall, by the testimony of six of the bretheren, or any sister, by the testimony of six of the sisters, be convict before the Prior to be a common drunkard, a quarreller, a brawler, a scold, or a blasphemous swearer, every such offender, so convict, shall for the first time sit in the stocks one day and a night with bread and water; and offending in that fault again, shall the second time be punished in the stocks two days and two nights; and for the third offence in the same crime, three days and three nights with bread and water only; but if, after the third punishment, he or she do eftsoones offend in the like offense, then to be expulsed and driven out of the house for ever.

12. *Also we ordain*, That if a brother or sister be accused before the Prior, of fornication or adultery, or that he or she receiveth or maintaineth fornicators, adulterers, or any

BOOK II.

such leud persons, he or she, whither it be, shall within one month next after any such accusations, make his or her purgation, before the Prior and his four bretheren, after this manner. The brother accused shall bring six of his bretheren, who shall depose upon a book before the Prior, that in their consciences they think that man not faulty in that crime that he is accused of. The sister shall bring six of her sisters, which by virtue of an oath shall testifie, that in their consciences they think she is not faulty in the crime objected against her; which if they do, the Prior shall pronounce the party accused to be clear and free from that fault. But if either brother or sister faileth in his or her purgation, then the Prior shall pronounce that person to be faulty and convict of the crime, and immediately for the same expulse that person out of the house.

13. *Also we will and ordain*, That no lease of any lands, houses, tenements, or stocks of cattle, shall pass under the common seal for term of years, without the assent of us, and our successors, first had and obtained to the same: and no reversion to be given before the lease be fully expired, or within one year of expiring.

14. *Also we will and ordain*, That every of the LX bretheren and sisters quarterly, out of the 6*s.* 8*d.* paid unto every of them by us and our successors, shall allow and leave in the Prior's hand 8*d.* amounting in the whole to the sum of 8*l.* which shall be imployed to the stipend of an able Priest, to be nominated, appointed, and admitted by us and our successors, to be their Curate, to instruct them how to live in the love and fear of God, and to minister unto them Christ's holy Sacraments.

15. *Also*, If any brother or sister shall willingly or wittingly do contrary to the oath taken at his or her admission, for the due observation of these statutes; we will and ordain, that every such person, upon a sufficient proof thereof made, shall be accepted, reputed, and taken as perjured: and for his offense shall be expulsed out of the house, never after to enjoy any alms thereof.

16. *Furthermore we will and ordain*, That it shall not be

lawful for the bretheren and sisters of the said hospital, at any time to abrogate or change, or by any means hereafter to alter these statutes, rules, and ordinances, or any of them, or any part of them, without our assent, in writing, under our signet first obtained and had.

And if any scruple or doubt shall hereafter arise about the same, or any of them, we reserve the interpretation of them to us and our successors. And that we during our life may (if we see just cause) put to, change, abrogate, and disannul them, and every of them, at our will and pleasure. 24 17.

And for the more authority and better confirmation of these statutes, we the said Matthew have put to our seal; and the bretheren and sisters, for a sure band for the due observation of the same on their partie, have put to their common seal. Given in our manner of Lambeth, the 15th day of September, in the 2d year of our Sovereign Lady Elizabeth, by the grace of God, Queen of England, France, and Ireland, Defender of the Faith, &c. and of our consecration the first. 18.

Examined by N. Battely.

Additions to the former statutes, made by the said reverend Father in God, August 20, 1565.

Item, We will that the Minister to whom we have committed the charge of your soule, shall be no underling to the Prior, or at his commandment, but for his office sake equal with the Prior; and the Minister to assist the Prior with counsel, and the Prior to assist the Minister in executing our statutes; that as in name ye be called, so in the whole conversation of your lives, ye may live together like bretheren and sisters before God and the world. 19.

Item, We will that none, having our dispensation to be an out-brother or sister, be suffered to be an in-brother or sister, until he or she hath surrendred to us and our successors his or her dispensation: and then to have a new warrant from us, or our successors, to be received an in-brother or sister. 20.

BOOK II.

Item, We do ordain, that all and every of the bretheren or sisters, being at home and in health, do go every Sunday
21. together in seemly order, to hear the sermon at Christ's church.

22. *Item*, We will that every brother or sister do keep clean and sweet their dorter-chambers, and to lie in the same two weeks in the year at least, between the feast of the Annunciation of our Lady, and the feast of St. John the Baptist.

23. *Item*, We will the Prior to see from time to time, that the said dorters be sufficiently repaired, or else, after two admonitions given by the Prior before the bretheren and sisters in the common hall, and yet not amended, to stop so much of his or her wages, as he by the advice of two or three of the bretheren shall think reasonable for the sufficient repairing of the same.

Examined as above.

Matthew Cantuar.

Additions again, May 20, 1574.

24. *Item*, We will and ordain moreover, that whatsoever brother or sister shall hereafter offer his or her corrody to sel, or shall lay the same to mortgage, the same person shall immediately for the same fault or offence, upon sufficient proof thereof by two witnesses, cease to be taken any longer for a brother or sister, and shall lose his or her living in this our hospital, by expulsion out of the same house, and be deprived from all the commodities of the same. And also, that he or she, which is not a brother or sister, and hath bought any such corrody, shall never have grant or other corrody to be admitted into any of the same rooms so bought and bargained for.

25. *Item*, We will and ordain, that every in-brother and in-sister, and so many of the out-brothers and out-sisters as be dwelling within the city of Cant', or near thereunto, and having the use of speech and reason, shall once every year in the time of Lent, before Easter, being called thereunto, come and say over the Catechisme, either before the Minister of your house, or before him, whom we or our successors

shall appoint for the same matter; and that brother or sister which shall refuse to be obedient to this order, and doth not learn the Catechism, against the same time, or else doth negligently forget the same, after he or she hath once learned it, that brother or that sister so offending shall want or lose his or her quarter's stipend at the next quarter day following, for the same offence, and be further punished, as we or our successors shall appoint, if they do not conform themselves to this order afterwards. And the said quarter's stipend, or stipends, in such sort abridged, and taken from such unorderly persons, shall go to the reparation of the house, to be immediately imployed upon the same.

Examined by N. Battely.

Matth. Cantuar'.

Number XIII.

Sandys, Bishop of Worcester, to the Archbishop; apologizing for himself in some things, for which the Archbishop had taken offence at him.

MY duty remembred, I thank your Grace for your large letters. But I am often put to a doubtful interpretation by reason of your sundry dark sentences, hard to scan forth. As I doubt not of equity at your hands, so have I at al times assured my self of your friendship. In Northfolk's and Arden's deprivation, troth is, I neither followed affection, nor sought my private gain. I was right sorry that they compelled me to do, as they deserved I should do. And their displacing can no ways profit me. Only I sought therein the vauntage of Christ's Church. They have bragged, but I never thought that they should find so much favour at your hands. I know your nature in shewing of humanity, which I never misliked. And as I judge yours to be good, so I think ye wil not utterly condemn all Germanical natures. For Germany hath brought forth as good natures as England hath. And if ye mean of us which were strangers in MSS. G. Petyt. Armig.

BOOK II.

Germany for a time, sure I am there be some of us that be neither big-hearted nor proud-minded, but can in al simplicity seek the kingdom of Christ. And most sure I am, that there be of us that have given you no offence, but have offended others in defending of you, and have favoured you and your authority so much as any your old friends have done. And for my part, I am right glad that ye know from whence it cometh, that Canterbury is misliked. If ye know truly, sure I am I shal not be blamed. If ye follow suspicions, ye may easily be deceived. *Et si liceat pace et bona cum venia tua dicere, soles aliquando nimium in eam declinare partem.* And many probable collections may cause prudent men sometimes to conclude *indirectè.* As when you think or suspect that my letters of answer written unto you were first expended by my Lord of London, and so sent down. Certainly he never saw them. I have at no time so distrusted either your good wil, or yet mine own wit, that I durst not write unto you without such perusing of my letters before-hand.

Troth is, I writ a letter to my Chancellor, which then was at London, requiring him to certify your Grace fully concerning my visitation. The letter written unto you, whereof I made mention, was enclosed in his letter, he returned or [ere] the letter was delivered; his friend at London, to whose hand it came, sent down the letter again to my Chancellor, and then enclosed, this is most true. Neither was I at that time, neither am I at this time otherwise delicate or soft in body, either so tender in ear, but that I could and can gladly receive *vulnera amantis:* yet methinks, *quòd amantis est vulnerare delinquentes*, and not to burthen the blameless.

For as concerning my visitation, wherewith your Grace seemed so much offended, and that therin I sought my commodity before I was lukewarm in place. First, I visited with your consent: I proceeded orderly, according to laws and injunctions: I innovated nothing: I was altogether led by laws. What sobriety I used, let the adversary re-
26 port. I redrest, as I could, disorders, and punished sin.

And my private gain was xxiiii*l.* loss. I gained only in doing some piece of duty, and that with my great travail. Those sharp letters whereof I spake, I have put out of the way, because I would neither hereafter see them, nor remember them.

Where your Grace burtheneth me, that I should think that men may do something to win a favour against another day; methinks, I am sure I wrot no such matter: that were too unadvised. For I am perswaded, that neither you nor I shal find favour at that day. Ye bid me *live*, and leave off talking. Sir, in my best life, I confess with Paul, *quod primus sum peccatorum:* yet I hope *quòd nemo de me queri possit;* except malice overturn truth. I have *testimonium conscientiæ*, that my chief study is, that my life hinder not my preaching. And I trust my adversary cannot be so impudent as to open mouth against me. My Lord of Hereford and I be neighbours; and we often meet and confer by reason of council-matters here, and commissions directed to us. I have brotherly monished him of such things as I saw in him, or heard of him. And he hath promised, when occasion shal serve, to do the like to me.

Habits of his Clergy.

How the folks go I cannot wel tel, but I assure you mine go so soberly and decently, as they offend no piece of the Queen's Majesties Injunctions. For if I be under the yoke, such as pertain to me shal draw in the same yoke with me. And for my preaching and theirs, I trust it is altogether to edify and to win, using *obsecro*, and not *jubeo*. And I thank God the people hear me and believe me, and the chief comfort that I have is, that they universally favour me. I speak not of such as wil never receive the truth, nor favour honesty. And for the better utterance of the food for the soul, I am forced largely to feed the body. Without loaves people do not follow the word. I spend al and more, if I were of an even board, as I was at the beginning: such joy have I of this office, that I could wish to be dispatched; and I have often wrestled with my self in keeping it thus long. If God's cause were not, I should soon be at a point.

BOOK II.

Sir, to make an end of my babbling, I shal pray you not to mislike or cut off a hearty wel-willer without cause, but to continue my good lord and friend, as ye were wont. *Quo amore te amavi, quibus verbis erga te usus sum, quâ benevolentiâ te semper sum prosecutus, utinam æquè ipse scires, atque ille novit, qui abdita cordium scrutatur.* If I am any thing, I am yours, and that unfeignedly. And although ye have, as ye know, put me to sore pinches and dangers of too heavy displesure, yet could I never be persuaded that your good wil was alienated from me. If I have been earnest in matters of conscience, I trust ye wil not mislike me therin. When Gods cause cometh in hand, I forget what displesure may follow. In al other things, ye know, I could ever be guided by you. As I followed mine own conscience, so condemned I none others. Thus as I thanked you for your long letter, I pray pardon for mine. The Lord Jesus preserve you to the great profit of his Church.

Your Graces in Christ,

At Hartilbery, Octob. 24, 1560. Edw. Wigorn.

Number XIV.

The Archbishop's secret letter to the Queen; persuading her to marry. Signed by himself and two other Bishops.

Most redoubted Soveraign,

MSS. G. Petyt. Armig.

AS our suite is simple, so in most lowly reverence we beseech your Majesty graciously to accept the same. We wish your Highness al maner benediction from God our heavenly Father, so to procede in your godly enterprize as ye have blessedly begun, and hitherto continued; doubting nothing in your earnest zele to Godward, but that ye wil bear in continual remembrance to advance his honour
27 in your government. As he hath miraculously preserved your estate to restore again the sincerity of his religion, we shal pray to God, the God of hosts, to arm your princely

heart with constancy in the same. We know how maliciously the adversary envieth your doings, how he compasseth subtilly to pervert your gracious affection to the same[a]: but we trust, that he whose cause it is, and who hath begun this notable work in you, shal perform it[b] to your eternal fame and renowne, to the establishing of your reign in al prosperity and wealth, and to the comfort of the whole Christian world. Which, as may appear dayly at eye, laboureth universally to be disburthened from that old tyrannical yoke, and to aspire to Christian liberty. Which we now, by Gods mercy and your authority, do peaceably enjoy. Only our care shalbe to labour in our vocation, that this incomparable benefit of God be not turned in your subjects to carnal liberty. Our travail shalbe the more comfortable herein to us, being assured of your Majesties favour to continue towards our endeavours.

[a] *For Satan is no sluggard, nor Judas no sleeper.* Writ in the margin by Bishop Cox.

[b] *To the glory of God.* Writ by Bishop Grindal.

In trust whereof, according to our duty, we crave at your hands to see you entred into this blessed state of wedlock: Wherby your Highnes's establishment, and their assurance might be fully concluded. The hollow-hearted subject feedeth his hope only in this delay. We do not herein, right godly Lady, as counsillors in policy, but as Christs Ministers in vigilancy, *loquentes ad cor*, and burthening your Majesties conscience in charity: which is a cause incident to our ministery, evermore favourably heard of princes, and faithfully observed of pastors; that is to say, to regard the continuance of sincerity in doctrin, unity in the common Christian charity, and safety of realms by godly succession in bloud. For the which, with honour be it spoken, your Majesty hath to account before the just Judge, if ye pretermit the ordinary godly means appointed by Gods wisdom uttered in his word.

Our affections of true heart toward your Majesty in this case of importance, could utter many other weighty considerations, but that with words we wil not be tedious to your prudent contemplation. But this we may say, until we se that fortunate day arose, we shal never repose our

BOOK II.

selves to minister in our offices comfortably, in perfect joy and quiet of heart.

Thus beseeching your gracious disposition to interpret our true and faithful heart, as we most sincerely before Almighty God mean the same, we shal continue to your Highnes dayly bedesmen, the same eternal God to endue you with al grace, vertue, and honour. *Amen.*

Your faithful orators,

Mat. Cant.
Edm. London.
Rich. Ely.

Number XV.

The Queen to the Archbishop, the Bishop of London, Dr. Bill her Almoner, and Dr. Haddon, Master of Requests, her ecclesiastical Commissioners; to alter some Lessons appointed to be read by the Book of Common Prayer; and for the better and more comely keeping of the churches.

By the Queen.

MSS. C. C. C. C. Et Registr. Park.

MOST reverend Father in God, right trusty and right welbeloved, right reverend Father in God, right trusty and welbeloved, trusty and right welbeloved, and trusty and welbeloved, we greet you wel. Letting you to understand, that where it is provided by act of Parlament holden in the first year of our reign, that whensoever we shall se cause to take further order in any rite or ceremony appointed in the Book of Common Prayer, and our pleasure known therin,
28 either to our Commissioners for causes ecclesiastical, or to the Metropolitan; that then eftsones consideration should be had therin; we therefore, understanding that there be in the said Book certain chapters for Lessons, and other things appointed to be read, which might be supplied with other chapters or parcels of Scripture, tending in the hearing of the unlearned or lay people more to their edification:

and that furthermore in sundry churches and chappels where Divine service, as prayer, preaching, and administration of sacraments be used, there is such negligence and lack of convenient reverence used towards the comely keeping and order of the said churches, and especially of the upper part, called the *chancel*, that it breedeth no smal offence and slaunder, to se and consider, on the one part, the curiosity and cost bestowed by al sorts of men upon their private houses, and, on the other part, the unclean and negligent order and spare keeping of the house of prayer; by permitting of open decays and ruins of coverings, walls, and windows, and by appointing of unmeet and unseemly tables, with foul cloths for the communion of the Sacrament; and generally, leaving the place of prayer desolate of al cleanliness, and of meet ornaments for such a place, wherby it might be known a place provided for divine service: have thought good to require you our Commissioners, so authorized by our Great Seal for causes ecclesiastical, or four of you, wherof we wil you, Matthew, Archbishop of Canterbury, Edmund, Bishop of London, William Bil, our Almoner, and Walter Haddon, one of the Masters of our Requests, to be always two, to peruse the order of the said Lessons throughout the whole year, and to cause some new calendars to be imprinted. Wherby such chapters or parcels of les edification may be removed, and others more profitable may supply their rooms.

And further also, to consider, as become the foresaid great disorders in the decays of churches, and in the unseemly keeping and order of the chancels and such like; and according to your discretions to determin upon some good and speedy means of reformation. And among other things, to order that the Tables of the Commandments may be comely set or hung up in the east end of the chancel, to be not only read for edification, but also to give some comely ornament and demonstration, that the same is a place of religion and prayer: and diligently to provide, that whatsoever ye shal devise in this disorder, that the or-

der and reformation be of one sort and fashion; and that the things prescribed, may accord in one form as nigh as ye may. Specially, that in al collegiate and cathedral churches, where cost may be more probably allowed, one maner to be used: and in all parish churches also, either the same, or at the least the like, and one maner throughout our realm.

And further, we wil, that where we have caused one book of common service to be translated into the Latin tongue for the use and exercise of such students, and other learned in the Latin tongue, we wil also, that by your wisdoms and discretions ye prescribe some good order to the collegiate churches, to which we have permitted the use of the divine service and prayers in the Latin tongue, in such order as ye shal conclude to be most meet to be used, in respect of their companies or of resort of our lay-subjects to the said churches. So that our good purpose in the said translation be not frustrated, nor be corruptly abused, contrary to the effect of our meaning.

And for the publication of that, which you shal order, we wil and require you, the Archbishop of Canterbury, to se the same put in execution throughout your province; and that you, with the rest of our Commissioners before mentioned, prescribe the same to the Archbishop, now in nomination, of York, to be in like maner set forth in that province. And that the alteration of any thing hereby ensueing be quietly done, without shew of any innovation in the church. And these our letters shal be your sufficient warrant in this behalf. Geven under our signet at our palace of Westminster, the 22d of January, the third year of our reign.

Number XVI.

The Queen's letter to the Archbishop, to visit Eaton college. 29

By the Queen.

ELIZABETH R.

MOST reverend Father in God, right trusty and right welbeloved, we grete you wel. We hear that the Fellows of our college of Eaton, next Windesor, without our assent, or without our pleasure therin by them sought, have chosen one to be their Provost, of whom there is disperst very evil fame. And for that you and others have had heretofore commission to visit the same college, as a member of our college, in Cambridge, which yet continueth; our pleasure is, that you shal have good consideration hereof; and taking with you such other our Commissioners as speedily as may be had for such a purpose, repair to our said college, and visit the state of the same; and to examine the authority of this rash election; and to make also a good scrutiny of the quality of this pretended Provost: using the matter in such sort, as whatsoever you shal duely find in the said pretended election not justifyable by law, or by laudable usage of that house, that the same be severely reformed, and the persons found therin faulty, committed, to receive due punishment. The rest of the order of that college we require you to se reduced to the best, for th'honour of Almighty God, and increase of learning. And of your doing we require advertisement. Geven under our signet at Lea, the XXII. of August, in the third year of our reigne. MSS. C. C. C. C.

Number XVII.

The Archbishop to Secretary Cecyl; upon some speeches uttered to him by the Queen, against the marriage of the Clergy.

SIR, Yesterday attending upon the Queens Majesty, to know if her Highnes had any spiritual matter to appoint MSS. G. Petyt. Armig.

BOOK II.

me, I perceived her affection to be such toward the state of the Clergy, that I cannot but lament to se the adversary so to prevail. Who either envieth the quiet government of her time, which is now at a good point, with some labour and diligence of our parties; or else, who, under colour of dissimulation, labour to undermine the state of religion, and to intervert, or rather subvert the Gospel of Christ, and the liberty of his holy word. Whose devices I doubt not but he *qui habitat in cœlis deridebit, et subsannabit in tempore. Nam Deus est qui custodit veritatem in secula seculorum.*

I was in a horror to hear such words to come from her mild nature, and christianly learned conscience, as she spake concerning Gods holy ordinance and institution of *matrimony.* I marvailed that our states in that behalf cannot please her Highness, which we doubt nothing at al to please Gods sacred majesty, and trust to stand before Gods judgment seat in a good conscience therewith, for al the glorious shine of counterfeited chastity. And it is a wonder to me that her Highnes is so incensed by our adversaries, that al the world should understand her displesure against us. Wherby our credits be little, our doing God service and her shal take least among her subjects, to her own disquiet of governance. I never heard or read, but that al maner of princes, as wel Christian as profane, did evermore cherish their ecclesiastical state, as conservators of religion; by the which the people be most strongly knit together in amity; their hearts stayed and won to God; their obedience holden under their governors: and we alone of our time openly brought in hatred, shamed and traduced before the malicious and ignorant people, as beasts without knowledge to Godward, in using this liberty of his word, as men of effrenate intemperancy without discretion, or any godly disposition, worthy to serve in our state. In so much, that the Queens Highnes expressed to me a repentance, that we were thus appointed in office, wishing it had been otherwise. Which inclinations being known at large to Queen Maries Clergy, they laugh prettily to se how the Clergy of our

time is handled, and what equity of laws be ministred to our sort. But by patience and silence we pass over, &c. and leave al to God: in the mean time we have cause al to be utterly discomfited and discouraged.

Her Majesty moreover talked of other maner injunctions, that shal hereafter follow. I trust God shal stay her heart, as his Grace hath moved her to begin godly this good work; which we take to be Gods, and not *hujus seculi*, and so to procede, and so to finish. I doubt nothing, though these *æstus humani*, conceived upon untrue reports, break sometimes from her, that her Majesty wil wel acquit her doings, and wil use Theodosius's days of deliberation, in sentence giving in matters of such importance. I should be sory that the Clergy should have cause to shew disobedience, with *Oportet Deo obedire magis quàm hominibus.* And what instillers soever there be, there be enough of this contemptible flock, that wil not shrink to offer their blood for the defence of Christ's verity, if it be openly impugned, or secretly suggilled.

Alas! what policy is this to drive out hospitality in cathedral churches? To drive out preachers in the head cities, which being wel instructed, the rest of the country is better ruled in obedience? And to tary in cathedral churches with such open and rebukeful separations, what modest nature can abide it, or tary where they be discredited? Horsekeepers wives, porters, pantlers, and butchers wives, may have their cradles going; and honest learned men expulsed with open note: who only keep the hospitality, who only be students and preachers, who only be unfeigned orators, in open prayers for the Queen's prosperity and continuance; where others say their back *Pater-Nosters* for her in corners. The extern disciplin of this injunction might have been so ordered, that both abuses might have been reformed or prevented, and yet our estimation preserved for our office sake. Which for my part I would I had never entred, and may rue the time to be the head, to whom resort daily and hourly such complaints, as I send you herewith some copies, having of this argument divers others.

BOOK II.

I have neither joy of house, land, or name, so abased by my natural good Lady: for whose service and honour I would not think it cost to spend my life: to the contentation of whose desire and commandment I have earnestly travailed, or els some things peradventure might have been worse. And where I have, for the execution of her laws and orders, purchased the hatred of the adversaries, and also, for moderating some things in difference, have procured to have the fowl reports of some Protestants: yet al things thus born never discomforted, so I might please God, and serve her Highnes. But yesterday's service, with such earnest forcing that *progres-hunting injunction* made upon the Clergy, with conference with no ecclesiastical person, have driven me under the hatches, and dulled me in al other causes, mourning only to God, *In amaritudine animæ meæ, ut dicam cum Sara, Peto Dominum ut de vinculo improperii hujus absolvas me, aut certe desuper terram eripias me.*

S. Hierom's rhetoric recourseth to my mind, writing *ad Oceanum* in a case not unlike: *Nonne legisti ab Apostolo, unius uxoris virum assumi in sacerdotium, et rem non tempora definiri, &c. Qui sunt fidei candidati ne uxores ducant, ne honesto jungantur matrimonio, sed de repub. Platonis promiscuas uxores, communes liberos habeant, imo, caveant qualecunque vocabulum conjugis, ne postquam in Christo crediderint, noceat eis autem aliquando; non concubinas, nec meretrices, sed uxores habeant,* &c. A long quotation; and so the letter endeth without any name subscribed.

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Number XVIII.

Flacius Illyricus to the Archbishop from Jenæ, concerning ancient MSS.

Salutem à Domino Jesu, unico piorum Servatore. Amen.

MSS. C. C. C. C.

REVERENDE in Domino Pater; cum statuissemus mittere isthunc hominem idoneum, accipiendorum veterum monimentorum gratiâ, quæ nobis R. M. ante annum per

tuas literas pollicita est, putavi me etiam separatim aliquid ad T. U. paternitatem scribere debere. Eo enim studio veterum monimentorum, præsertim Græciæ, quæ obscuratam Eccl. veritatem illustrare, et pontificiam tyrannidem redarguere possint, feror, ut non possim non instare ac urgere, ubi modo sese aliqua spes hujus gerendæ in hâc parte rei offerat, etiamsi minus decorè id facere videar; præterquam igitur quod et optamus et expectamus promissa monimenta, valde utile esset tuam reverentiam per id agere ut et isthic in vestro regno et in Scotiâ, ex locis remotioribus et ignobilioribus, inclyta quædam et illustriora comportarentur, omnes libri manuscripti et qui rariores esse existimarentur, aut etiam quorum nomina planè ignorarentur, quorum quidem non adeo infinitus esset futurus numerus, neque adeo immensos sumptus ea res postularet. Non etiam haberent quod civitates quererentur se libris spoliari, cum eis omnia impressa et etiam manuscripta monumenta patrum et aliorum scriptorum, quæ aliquo extant, relinquerentur. Quo verò eo facilius librorum historicorum ecclesiasticorum utilium conquisitio fieri possit, mitto indicem quendam quasi generalem. Baleus coràm mihi narravit, se multa admodum vetera monumenta habere, quæ utile esset post ejus mortem in publicas bibliothecas regni retrahi, sicut et aliorum monumentorum præterquam quod in privatorum ædibus facile, præsertim succedentibus indoctis hæredibus, intereant; etiam non sunt istiusmodi res, toti regno ac Ecclesiæ necessariæ, privati juris aut possessionis propriæ, sed publici, utinam aut vacaret aliquando ipsi coràm inspicere et perlustrare omnes isthic veteres codices, ut multas bibliothecas in Germania et Italia perspexi, sperarem me multa utilia vobis et nobis reperire; et inter alia etiam meum *Catalogum Testium Veritatis* egregiè augere posse: sed nec valetudo, nec tempus, denique sumptus ad tantam peregrinationem et conatum suppetunt. Ut vero vicissim tuæ R. P. et Reg. M. meum humile studium ac officium declarem et probem, mitto muneri disputationem de *Originali Corruptione et libero Arbitrio* ante annum coram nostris illustrissimis principibus habitam, contra quendam qui humana-

BOOK II.

rum virium arbitrium potentiamque plane papistico more modoque extollebat, et Deo in conversione et renovatione cooperari volebat. Qui quidem error nimia incrementa à morte Lutheri per quosdam in nostris Ecclesiis sumpsit, et nos in eâ re secum sentire, Lovanienses in suo primo tomo, Lindanus et Osius, in suis prolixis voluminibus, abundè testantur: tametsi id et res ipsa multò clarius loquatur. Et quoniam etiam proximè tua ampl. indicavit Matth. Paris. Chronicon apud vos non reperiri, mitto excerpta ejus quæ dudum per quendam amicum fueram consecutus. Multa nam in hisce ipsis paucis compendio dicuntur, quæ à vestris hominibus legi utile est. Mitto etiam brevem indicem eorum quæ Regiæ M. communicare possem, si ea habere cuperet, et sumptus in descriptione exemplarium quæ nobis relinquerentur, facere vellet. Neque n. prorsus velim hisce scriptis carere, quæ magno labore ac sumptu sum nactus. Curaveram olim, tempore *Interim*, cum omnes Germanicæ Ecclesiæ institutis cum Antichristo conciliationibus corruituræ videbantur, dedicare tuo antecessori meum librum *De Fide;* quem an unquam acceperit ignoro, ac forte nec tua R. P. quidem unquam eum vidit; et unum ideo mitto, ut ea de illo suum mihi judicium, si modo ei vacaverit, perscribat. Cupio n. de tantis rebus eruditissimorum virorum judicia cognoscere. Hæc jam ad T. V. P. forte paulo prolixius perscripsi, quàm ad tam occupatum tantæque dignitatis virum à me fieri decuisset, sperans eam benignè ac Christianè omnia in meliorem partem accepturam esse.

32 Incidit vero adhuc aliquid quod tua C. benignè audiat, Joh. Tillium Gallum Ep. Engolismensem, qui edidit Canones Græcos cum suo nomine, et Caroli Magni, contra idololatriam imaginum, non expresso suo nomine (proculdubio vel de nomine saltem nosti) dicitur favere puriori religioni. Habet is multa vetera, præsertim autem Concilia. Forte haud difficulter ab eo manuscript. descriptionem eorum exemplarium nancisci posset, et nostro huic instituto accommodare. Extant Romæ quidam boni codices, ut inclusa schedula testatur, eos; vos potentiores ac nummatiores haud difficulter per amicos describi curare possetis: nos quidem

eam rem exoptavimus, sed sumptus, et tam potentes intercessores, ut res postulabat, habere nequivimus. Tua vener. pat. publicæ utilitatis gratiâ, omnino aliquid ejusmodi conetur. Nam Anastasium extare valdè profecto operæ pretium esset. Dominus Jesus regat tuam R. P. suo Sancto Spiritu, ad gloriam nominis sui et Ecclesiæ utilitatem, *Amen.* Jenæ, 22 Maii 1561.

T. V. P. Studioss.
Matthias Flacius Illyricus.

Reverendissimo in Christo Patri ac Domino D. Matthæo, Archiepiscopo Cantuariensi suo Domino plurimùm colendo.

Number XIX.

A letter of Bishop Jewel, concerning the lawfulness of marrying two sisters successively.

AFTER my harty commendations. Whereas ye desire to understand my poor advice touching certain words in the xviiith chapt. of Leviticus, by which ye think it not unlawful for a man to mary successively his own wives sister, I would ye had rather taken in hand some other matter to defend. For it is not the best way in my judgment, neither in these troublesome and doubtful times, to cal more matters in doubt without just cause, nor in this intemperance and science of life, to open a gate to the breach of laws. I reckon the words in Leviticus, whereupon you ground, are these, *Uxorem et sororem suam ad lacessendam eam, ne ducas, ut retegas turpitudinem ejus, illa adhuc vivente.* Which words I know have been diversly construed by divers men, and in some mens judgment seem to sound of your side. Pellican, Paul Fagius, and Lyra, with certain others, think such mariage to be lawful; and that God forbad the having of two sisters in matrimony at one time, both of them being together onlyve. And that for the spightful and continual contention and jealousy which must needs grow betwixt them, as appeared in the example

MSS. C. C. C. Miscell. B.

Ver. 18.

BOOK II. of Jacob with his two wives, Rachel and Leah. And therefore some think the Jews continue such mariage among them, as lawful, until this day.

Al these things hitherto make on your side; and the same would not greatly mislike me, saving that I find the judgments of the best learned men now living, and the continual practise of al ages, and in maner very public honesty, to the contrary. There be otherwise women enough to have choise of, so that no man can justly say, that necessity drove him to mary her, whom in our maner of speech he first called sister.

The practise of former times appeareth by the Canons; wheras it is decreed, that only *carnalis copula cum puella septem annorum dirimit matrimonium cum ejus puellæ sorore postea secutum.* But I know you make smal stay upon the Canons, and sooner rest your self upon these words in the text, *illa adhuc vivente.* And therefore thus you ground your reason: a man may not mary his wives sister, while she is onlyve; *Ergo*, he may mary her after she is dead. This reason, *a negativis*, is very weak, and makes no more proof in logic, than this doth, *Corvus non est reversus*
33 *ad arcam donec exsiccatæ erant aquæ; Ergo*, he returned again after the waters were dried up. Or, *Joseph non cognovit eam, donec peperisset filium suum primogenitum. Ergo*, Joseph knew her after she was delivered of her first begotten child: or such other like.

Yet will you say, although this maner of reason be weak, and the words make little for you, yet this far the reason is good enough: for these words make not against you. Which thing notwithstanding I might grant, yet wil not this reason follow of the other side. There are no express words in the Levitical law, whereby I am forbidden to mary my wives sister: *Ergo*, by the Levitical law such mariage is to be accounted lawful. For notwithstanding the statute in that case makes relation unto the xviiith chap. of Levit. as unto a place, whereunto the degrees of consanguinity and affinity are touched most at large; yet you must remember, that certain degrees are there left out un-

touched: within which nevertheless it was never thought lawful for men to mary. For example, there is nothing provided there by express words, but that a man may mary his own grandmother, or his grandfather's second wife, or the wife of his unkle by his mother's side. No, nor is there any expres prohibition in al this chapter, but that a man may mary his own daughter. Yet wil no man say, that any of these degrees may join together in lawful mariage.

Wherefore we must needs think, that God in that chapter hath especially and namely forbidden certain degrees; not as leaving al mariage lawful which he had not there expresly forbidden, but that therby, as by infallible precedents we might be able to rule the rest. As when God saith, No man shal mary his mother, we understand, that under the name of *mother* is contained both the grandmother and the grandfather's wife, and that such mariage is forbidden. And when God commands, that no man shal mary the wife of his unkle by his father's side, we doubt not but in the same is included the wife of the unkle by the mother's side. Thus you see God himself would have us to expound one degree by another.

So likewise in this case, albeit I be not forbidden by plain words to mary my wives sister, yet am I forbidden so to do by other words, which by exposition are plain enough. For when God commands me, I shal not mary my brother's wife, it follows directly by the same, that he forbids me to mary my wife's sister. For between one man and two sisters, and one woman and two brothers, is like *analogy* or proportion, which is my judgment in this case. And other such like ought to be taken for a rule. And therefore the Rabbins of the Jews have expresly forbidden divers degrees by this rule, which God by plain words forbad not.

And this is one part of the tyranny of the Bishop of Rome, that he wil take upon him to rule God's commands at his pleasure; and by dispensation to make that lawful in one man for the time, which God hath plainly forbidden as unlawful in al men for ever. He hath dispensed with a man to mary his own brother's wife, as you know. He hath

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dispensed with the brother to mary his own natural sister*, as ye find in *Summa Angelica*, in these words *Papa*. And what mervail? He would be omnipotent, and saith, he may dispense, *contra jus Divinum*, as you may see 16. *q.* 1. *Quicunque in Glosa.*

* *Vide Pressius.* This writ by Archbishop Parker's hand.

But thus, by the way, you have my mind touching your demand, and I doubt not but, al things wel considered, the same mind wil be your mind.

Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

Thus fare you heartily wel. From Sarum, calend. Nov. 1561.

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Number XX.

The ignorant Curate of Cripplegate's letter to Mr. Peerson, the Archbishop's Chaplain.

MSS. C. C. C. C. vol. Epistol.

TO the beloved in the Lord Jesus, Mr. Persie. Know you, that wheras your Mastership said, I knew not what this word *function* meant, I being *pauperes spiritus* to a quick apposing, it may please you to understand, that I take it for my utilitie. And wheras the Prophet David saith, *Impulsus eversus sum, ut caderem;* I may say, for lack of good memory and a pregnant wit, I was overseen in making mine answer. And the Prophet saith furthermore, *Et Dominus suscepit me.* And I wil pray *quotidie*, that the Lord may encrease me in my *function* and great charge. For I am Curate over three thousand and more of Gods sheep. And therefore my *function* is not to sleep and be sluggish, but to wait on my office, to discharge as I am charged, in teaching and governing; and to exercise my self to do my duty, if I were worthy before the Lord. For he saith, *Gratuitò recepistis, gratuitò date.* So I must blow the trumpet against ungodly, or els the Lord wil require the bloud of the people at my hand, because the office and *function* is mine.

Therefore my suite to my Lords grace and to you, is to have a les thing towards my living. *Scriptus te viginti quinque die mencis Junus. Anno* 1569.

Per me Walterus Tempest,
Curatus in Ecclesie Sti. Egidii extra
Cripplegate civitas Londoniencis.

Number XXI.

The Queen's letter to the Archbishop, authorizing his prayers, and orders for fasting, during the plague.

By the Quene.

ELIZABETH R.

MOST reverend Father in God, right trusty, and right welbeloved, we grete you wel. Like as Almighty God hath of his mere grace committed to us, next under him, the chief government of this realm, and the people therin, so hath he of his like goodnes ordered under us sundry principal Ministers to guide and * assist us in this burthen. And therfore considering the state of this present time, wherin it hath pleased the most Highest, for th'amendment of us and our people, to visit certain places of our realm with more contagious sickness than lately hath been, for remedy and mitigation therof we think it both necessary, and our bounden duty, that universal prayer and fasting be more effectually used in this our realm. And understanding, that you have thought and considered upon some good orders to be prescribed therin, for the which ye require the application of our authority for the better observation therof amongst our people; we do not only commend and allow your good zeal therin, but do also command al maner our Ministers, ecclesiastical or civil, and al other our subjects, to execute, follow, and obey such godly and wholesome orders as you, being Primate of al England, and Metropolitan of this province of Canterbury, upon godly advise and consideration shal uni-

MSS. C. C. C. C. vol. Epist. Princ. et MSS. Jo. D. Episc. Eliens.

* In the print it is *serve.*

BOOK II. formely devise, prescribe, and publish, for the universal usage of prayer, fasting, and other good deeds, during the time of this visitation by sickness and other troubles. Geven under our signet at our manour of Richmond, the first day of August, the fifth year of our reign.

To the most reverend Father in God, our right trusty and right welbeloved, the Archbishop of Canterbury, Primate of al England.

Number XXII.

A short Form of Thanksgiving to God, for ceasing the contagious sickness of the plague; to be used in common prayer on Sundays, Wednesdays, and Fridays, instead of the common prayers used in the time of mortality. Commanded by the Lord Bishop of Ely to be used in his cathedral church at Ely, and the rest of his diocese.

MSS. G. Petyt. Armig. AFTER the end of the Collect in the Litany, which beginneth with these words, "We humbly beseech thee, O "Father," &c. shal follow this Psalm, to be said of the Minister, with the answer of the people:

Lord, thou art become gracious unto thy land: thou hast turned away the afflictions of thy servants.

Thou hast taken away al thy displesure, and turned thy self from thy wrathful indignation.

For if thou, Lord, hadst not helped us, it had not failed, but our souls had been put to silence.

But when we said, Our feet have slipped, thy mercy, O Lord, helped us up, &c. And so on in many other proper versicles.

Then followed the Collect, *viz.*

"O heavenly and most merciful Father, what mind or "what tongue can conceive or give thee worthy thanks for "thy most great and infinite benefits which thou hast bestow-"ed, and dost daily bestow upon us, most unworthy of this

" thy so great and continual goodnes and favour, though we " should bestow al our life, power, travail, and understanding thereabouts, only and wholly. When we were yet as " clay is in the potter's hands, to be framed at his plesure, " vessels of honour or dishonour, of thy only goodnes without deserving, (for how could we deserve any thing before " we were any thing,) thou hast created and made us of nothing; not dumb beasts void of reason; not vile vermin " creeping upon the earth, but the noblest and most honourable of al thy worldly creatures, little inferior to thy heavenly angels: endued with understanding, adorned to al " excellency both of body and of mind; exalted to the dominion over al other the earthly creatures; yea, the " sun and the moon, with other heavenly lights appointed to " our service; enriched with the possession of al things, " either necessary for our use, or delectable for our comfort.

" And as thou hast made us so excellent of nothing, so " hast thou restored us being lost, by thy Son our Saviour " Jesus Christ dying for us upon the cross, both more mervaillously and mercifully than thou didst first create us of " nothing. Besides that, thou dost continually forgive and " pardon our sins, into the which we daily and hourly fal " most dangerously, yea, deadly also, damnably, and desperately, were it not for this thy present and most ready help " of thy mercy. And what have we that we have not by " thee? Or what be we, but by thee? Al which unspeakable benefits thou hast like a loving Father bestowed upon 36 " us; that we therby provoked, might like loving children " humbly honour, and obediently serve thee our God and " our most gacious Father.

" But for so much as we have dishonored thee by and " with the abusing of thy good gifts, thou dost even in this " also, like a father correcting his children, whom he loveth, " when they offend, no less mercifully punish us for the " said abuse of thy gifts, than thou didst bountifully before " give them unto us; scourging us sometimes with wars and " troubles, sometimes with famine and scarcity, sometimes

BOOK II.

" with sickness and diseases, and sundry other kinds of " plagues; for the abusing of peace, quietnes, plenty, " health, and such other thy good gifts, against thy holy " word and wil, and against thy honour and our own health, " to thy great displesure and high indignation: as thou now " of late terribly, but most justly and deservedly, hast plagued " us with contagious, dreadful, and deadly sickness. From " the which, yet thou hast most mercifully, and without al " deserving on our parts, even of thine own goodnes now " again delivered us, and saved us. By the which thy most " merciful deliverance; and especially in that, among other " thy great and manifold benefits, it hath pleased thee of " thine infinite goodnes, most mercifully and miraculously, " not only heretofore to deliver our most gracious Queen and " governour from al perills and dangers, yea, even from the " gates of death; but now also to preserve her from this " late most dangerous contagion and infection. Like as thou " hast exceedingly comforted our sorrowful hearts, so we for " the same do yield unto thee, as our bounden duty is, our " most humble and hearty thanks, O most merciful Father, " by thy dear Son our Saviour, Jesus Christ. In whose " name we pray thee to continue this thy gracious favour to- " wards us: and stay us in thy grace: defending us from " time to time, not only from this perillous plague of sick- " nes, but also from al the dangerous devices and cruel at- " tempts of our adversaries, who seek our destruction, and the " utter subversion of this thy realm, O Lord: and finally, " defending us against the assaults of Satan: that we conti- " nually enjoying thy favour, with the health of our souls, " which is the quietnes of our consciences, as a tast here in " earth of thy heavenly joys, and as a pledge of thy eternal " mercy, may always in this life render therfore al laud and " honour to thee: and after this transitory and miserable life, " may ever live and joy with thee, through the same, our " only Saviour and Mediator, Jesus Christ, thy only Son; " who, with thee and the Holy Ghost, one immortal Majesty, " of thy most glorious Godhead, is to be praised and magni- " fied, world without end. *Amen.*"

PSALMES,

Whereof may be used in the stead of the ordinary Psalms in the Morning Prayer, one, two, or three, in order, according to the length therof. And also one of the same may be said or sung in the beginning or ending of public prayer.

Psalm xxxiii. xlv. xlvi. c. ciii. cvii. cxvi. cxlii. cxlv. cxlvi. cxlvii. cxlviii.

Number XXIII.

The common places of Archbishop Cranmer's two volumes of Collections out of the Fathers.

1. SACRÆ Scripturæ Intellectus et Utilitas. Foxii MSS.

2. Authorum Scripta sine verbo Dei non sunt accipienda pro articulis fidei.

3. Scripturæ confirmantes idem.

4. Doctores idem probantes.

5. Rationes in idem.

6. Conciliorum Decreta sine Scriptura non sunt accipi- 37
enda pro articulis fidei.

7. Veteres Canones abrogati.

8. Ex Angelorum Oraculis non licet idem facere.

9. Nec Miraculis idem probare fas est.

10. Nec etiam Apparitio Mortuorum idipsum satis astruit.

11. Sed ne Consuetudini hac in re fidendum est.

12. Traditiones non scriptæ.

13 Objectiones, quod præter Scripturæ authoritatem recipiendi sunt novi articuli fidei.

14. Rationes in idem.

15. Nec Miracula, nec Christi Professio, nec Locus, nec externum aliquod, faciunt hominem sanctum aut Deo gratum, sed Observatio Mandatorum Dei.

16. Novæ Doctrinæ.

17. In Ceremoniis fere omnibus Judæos imitamur.

18. Osiander.
19. De Sacrificiis Christianorum
20. De Sacramentis.
21. De Charactere.
22. De Baptismo.
23. De Eucharistia.
24. De Pœnitentia.
25. De Satisfactione.
26. De Matrimonio.
27. De Ordinibus Ecclesiasticis
28. De Unctione.
29. De Impositione Manuum.
30. De Confirmatione.
31. De extrema Unctione.
32. De Unctione pedum.
33. De Aqua benedicta.
34. De Feriis.
35. De Sanctorum Invocatione
36. De Imaginibus.
37. De Divorum Reliquiis.
38. De vera Religione et Superstitione.
39. Ut oremus, ut peccatorum veniam consequamur, non est ullus locus præ alio, Deo acceptior; nec pro hiis opus est longè peregrinari.
40. De Religiosis.
41. De Votis.
42. De Virginitate, et Voto Castitatis.
43. De Ecclesia.
44. De Ecclesiis ædificandis, dedicandis, et earum Ornatu.
45. De Horis Canonicis.
46. De Oratione, et Cantu Ecclesiastico.
47. De Jejunio.
48. De Eleemosyna.
49. De corruptis Ecclesiæ Moribus.
50. De Excommunicatione.
51. De Sepultura Mortuorum.
52. De Missa.

53. De Divinis Præceptis.

54. De Gratia et Meritis. De Purgatorio. Contra Purgatorium.

55. De libero Arbitrio.

56. Semper orandum est, Deus ut condonet peccata, etiam piis filiis, quibus jam omnia peccata dimissa sunt.

57. De Beatiss. Virgine. De Conversione Impii.

58. De Obedientia erga Magistratus.

59. Gratia præcedit Meritum. De Operibus ante Sp. Sanctum.

60. De Fide. Contra merita humana.

Number XXIV.

To the Archbishop of Canterbury, from the Queen's Majesty, Jan. 25, 1564.

Requiring him to confer with the Bishops of his province, and others having ecclesiastical jurisdiction; for the redressing disorders in the Church, occasioned by different doctrines and rites; and for the taking order to admit none into preferment, but those that are conformable.

MOST reverend Father in God, &c. We greet you wel. Like as no one thing in the government and charge, committed unto us by the favourable goodnes of Almighty God, doth more profit and beautify the same to his pleasure and acceptation, to our comfort, and ease of our government, and finally to the universal weal and repose of our people and countries; than unity, quietnes, and concord, as wel amongst the public Ministers having charge under us, as in the multitude of the people by us and them ruled: so contrariwise, diversity, variety, contention, vain love of singularity, either in our Ministers or in the people, must needs provoke the displeasure of Almighty God, and bee to us, having the burden of government, discomfortable, heavy, and troublesome; and finally, must needs bring danger of ruine to our people and country. Wherefore, altho' our earnest MSS. Cecilian. 38

BOOK II.

care and inward desire hath always been, from the beginning of our reign, to provide, that by lawes and ordinances, agreeable to truth and justice, and consonant to good order, this our realm should be directed and governed, both in the ecclesiastical and civil policy, by public officers and Ministers, following, as near as possible might be, one rule, forme, and manner of order in al their actions, and directing our people to obey humbly, and live godly, according to their several callings, in unity and concord, without diversities of opinions or novelties of rites and maners, or without maintenance or breeding of any contentions about the same: yet we, to our no smal grief and discomfort, do hear, that where, of the two maner of governments, without which no maner of people is wel ruled, the ecclesiastical should be the more perfect, and should give example, and be as it were a light and guide, to allure, direct, and lead al officers in civil policy; yet in sundry places of our realm of late, for lack of regard given therto, in due time, by such superior and principal officers as you are, being the Primat, and other the Bishops of your province, with suffrance of sundry varieties and novelties, not only in opinions, but in external ceremonies and rites, there is crept and brought into the Church by some few persons, abounding more in their own senses then wisdome would, and delighting in singularities and changes, an open and manifest disorder, and offence to the godly, wise, and obedient persons, by diversitie of opinions, and specially in the external, decent, and leeful rites and ceremonies to bee used in the churches. So as except the same should bee spedily withstand, stayd, and reformed, the inconvenience therof were like to grow from place to place, as it were by an infection, to a great annoyance, trouble, and deformitie to the rest of the whole body of the realm: and therby empaire, deface, and disturb Christian charity, unity, and concord, being the very bands of our religion. Which wee do so much desire to encrease and continue amongst our people; and by and with which our Lord God, being the God of peace, and not of dissension, will continue his blessings and graces over us and his people. And altho' wee have

now a good while heard, to our grief, sundry reports hereof, hoping that al cannot bee true, but rather mistrusting that the adversaries of truth might, of their evil disposition, encrease the reports of the same: yet we thought, until this present, that by the regard which you, being the Primat and Metropolitan, would have had hereto, according to your office, with the assistance of the Bishops, your brethren, in their several diocesses, (having also received of us heretofore charge for the same purpose,) these errors, tending to breed some schism or deformity in the Church, should have been stayed and appeased. But perceiving very lately, and also certainly, that the same doth rather begin to encrease, then to stay or diminish; we, considering the authority given to us of Almighty God for defence of the publick peace, concord, and truth of this his Church, and how wee are answerable for the same to the seat of his high justice, mean not to endure or suffer any longer these evils thus to proceed, spread, and encrease in our realm; but have certainly determined to have all such diversities, varieties, and novelties amongst them of the Clergy and our people, as breed nothing but contention, offence, and breach of common charitie, and are also against the laws, good usages, and ordinances of our realm, to bee reformed and repressed, and brought to one manner of uniformitie through our whole realm and dominions. That our people may thereby quietly honour and serve Almighty God in truth, concord, peace, and quietness: and therby also avoyd the slaunders that are spred abroad hereupon in foraign countries.

And therfore wee do by these our present letters require, 39
enjoyn, and straitly charge you, being the Metropolitan, according to the power and authority which you have under us over this province of Canterbury, (as the like wee wil order for the province of York,) to confer with the Bishops, your brethren, namely, such as be in commission for causes ecclesiastical, and also al other head officers and persons having jurisdiction ecclesiastical, as wel in both our Universities, as in any other places collegiat, cathedral, or whatsoever the same bee, exempt or not exempt, either by

BOOK II.

calling to you from thence whom you shal think meet to have assistance or conference, or by message, process, or letters, as you shal see most convenient : and cause to bee truly understand, what varieties, novelties, and diversities there are in our Clergy, or among our people, within every of the said jurisdictions, either in doctrin or in ceremonies and rites of the Church, or in the maners, usages, and behaviour of the Clergy themselves, by what name soever any of them bee called. And thereupon, as the several cases shal appear to require reformation, so to proceed by order, injunction, or censure, according to the order and appointment of such laws and ordinances as are provided by act of Parliament, and the true meaning therof. So as uniformity of order may bee kept in every church, and without variety and contention. And for the time to come, wee wil and straitly charge you to provide and enjoin in our name, in al and every places of your province, as wel in places exempt as otherwise, that none bee hereafter admitted or allowed to any office, room, or cure, or place ecclesiastical, either having cure of souls, or without cure, but such as shal be found disposed and wel and advisedly given to common order ; and shal also, before their admittance to the same, orderly and formally promise to use and exercise the same office, room, or place, to the honour of God, the edification of our people under their charge, in truth, concord, and unity ; and also to observe, keep, and maintain such order and uniformity in al the external rites and ceremonies, both for the Church, and for their own persons, as by laws, good usages, and orders, are already allowed, wel provided, and established. And if any superior officers shal bee found hereto disagreeable, if otherwise your discretion or authority shal not serve to reform them, we wil, that you shal duly inform us thereof, to the end wee may give in delayed order for the same. For wee intend to have no dissension or variety grow, by suffering of persons, which maintain the same, to remain in authority. For so the sovereign authority, which wee have under Almighty God, should bee violate and made frustrate. And wee might bee wel thought to bear the sword in vain.

And in the execution hereof, we require you to use all expedition, that to such a cause as this is shal seem necessary: that hereafter we bee not occasioned, for lack of your diligence, to provide such further remedy, by some other sharp proceedings, as shal percase not bee easie to bee born by such as shal be disordered: and therewith also wee shal impute to you the cause thereof.

[This last paragraph was substituted in the room of some other words, which I find written by Cecyl's own hand in a former rough draught, which (carrying something in them that might be made use of in favour of these Dissenters,) the Queen, I suppose, commanded to be struck out, and the words above inserted in the place thereof. The words of the other draught were as follows.]

And yet in the execution hereof wee require you to use al good discretion, that hereof no trouble grow in the Church, neither that such as of frowardness and obstinacy forbear to acknowledg our supreme authority over al sort of our subjects, bee hereby encouraged anywise to think that wee mean to have any change of the policy, or of the lawes already made and established, but that the same shal remain in their due force and strength.

Number XXV. 40

Pilkington, Bishop of Durham, his letter to the Earl of Leicester; in behalf of the refusers of the habits.

RIGHT honourable, my dutie considert, and under correction; I understand by commen reporte, and I fear too true, that there is grete offence taken with some of the mynisterie for not using such apparel as the rest doe. Therfore, as in grete commen daungers of fire or such like, they that bee far off come to succure those that have nede; so I, being out of that joparde and ferre off, cannot but of dutie wish wel to those that bee touched in this case. In this MSS. penes me.

BOOK II.

liberty of God's truth, which is taught plainly without offence, in the gretest mysteries of our religion and salvation, I mervel much that this smal controversie for apparel shuld bee so heavily taken. But this is the malice of Satan, that where he cannot overthrowe the gretest matters, hee wil raise grete troubles in trifles. Peter and Paul agreed in the chiefest articles of our salvation; and yet they differed so about meats, that Paul withstode and rebuked him openly. Paul and Bernabas fel at such bitter contention, whither Marc shuld goe with theim or no, so that they parted companies, and went either sundrie wayes. God defend us from the like. Paul circumcidet Timothe, when there was hope to wynne the Jewes; but whan they wolde have it of necessitie, hee wolde not circumcide Titus. Therfore compelling wold not be used in things of liberty. In this rude superstitious peple, on the borders, Priestes go with sword, dagger, and such course apparel as they can get, not being curious or scrupulous what colour or facion it be, and none is offendet at theim. But such grefe to be taken at a cap among theim that are civil, and ful of knowledge, is lamentable. Consider, I beseech your Honour, how that al countries, which have refourmed religion, have cast away the Popishe apparel with the Pope, and yet we that wold be taken for the best, contend to keep it as a holie relique. Merke also, how many Mynisters there be here in al countries, that be so zelous, not only to forsake that wicked doctryne of Poperie; but ready to leave the mynisterie and their livings, rather then to be like the Popish teachers of such superstitions, auther in apparel or behaviour. This reame hais such scarcitie of teachers, that if so many worthy menne shuld be cast out of the Mynisterie for such smal matters, many places shuld be destitute of prechers. And it wold give an incurable offence to al the favorers of Godds truth in other countries. Shal wee make so precious that, that other refourmed places esteme as vile? God forbidd. S. Paule biddes wimen use such apparel as becomes theim that professe true godlines. Which rule is much more to bee observed of menne, and specialli prechers. But if we forsake

Popery as wicked, how shal we say their apparel becomes saintes and professors of true holiness? S. Paule biddes us refrain from al outward shew of evill: but surely in keping this Popishe apparel, we forbear not an outward shew of much evill, if Popery be judged evil. As we wold have a divers shew of apparel to bee knowen from the commen peple, so it is necessarie in apparel to have a shewe, howe a Protestant is to bee knowen from a Papist.

It hais pleased Godd to call your Lordship to honor wurthili, Godd be praised for it: and the same Godd will preserve and increase it, if ye diligentlie endever your selfe to set furth his glorie again. For so he hais promised, *Honorantes me glorificabo: qui verò contemnunt me, contemnentur.* Whan Hester made curtesie to speke for Godds peple being in daunger, Mardochæus said to her, *Si nunc tacueris, alia ratione liberabuntur, et tu et domus patris tui peribitis.* Wherin it easily apperes by these thretnings, how grete a faute it is not to help Godds peple in their nede, or not to forther religion whan they may. But of your gudd Lordship's inclination to forther Godds cause no manne dowtes: and seeing manie gudd menne have felt and rejoyced of it, I am bolder to crave it. Whan Terentius, a gudd Christian captain, returned with grete triumph and 41
victorie, th'Emperor Valens bade him aske what he wold, and he shuld have it, for his gudd service: he having Godd afore his ees, desired nauther riches nor honor, but that those, which had aventured their lives for true religion, might have a church alowed theim to serve their Godd pureli in, and several from the Arrians. ThEmperor, being angry with his request, pulles his supplication in pieces, and bade him ask some other things. But he gathered upp the pieces of his papire, and said, I have received my reward, I wil ask nothing else. God encrease about princes the smal number of such zealous suters and promoters of religion; and than no dowte Godds glorie shal florish, whan we seke his due honor, and not our owne profett. Your honorable gentilnes toward all hais encoraged me thus boldlie to speke for this case; and I dowt not, but your ac-

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customed gudnes hais sundrie times spoken in it: and thogh ye spede not at the first, yet importunitie procures manie things in time. Austin in myne opinion gives a gudd rule how a manne shuld behave himself in contentions of religion, to avoyde both schismes, and breaking the quietnes and peace of Christen menne; which Godd graunt might take place in this case. *Quisquis quod potest arguendo corrigit, vel quod corrigere non potest, salvo pacis vinculo, excludit; vel quod, salva pace, excludere non potest tolerat, æquitate improbat. Hic est pacificus, et à maledicto alienus.* Contr. epist. Par.

But how this Christian peace shuld be kept in this Church, whan so many, for so smal things, shal be thrust from their ministerie and livinges, it passes my simple witte to conceve. S. Paules rule in such things is, *Omnia mihi licent, sed non omnia expediunt: omnia mihi licent, sed omnia non ædificant.* Therfor in this case we must not so subtilly dispute what Christian liberty wuld suffer us to doe, but what is metest and most ædifying for Christian charitie, and promoting pure religion. But surely how Popishe apparel shuld ædifie, or set forward the Gospel of Christ Jesus, cannot be sene of the multitude. Nay, it is so much felt, how much it rejoyces the adversarie, whan they see what we borrowe of theim, and contend for therin, as thinges necessarie. The Bisshops wearing of their whyte rochetts began first of Sisinius, an hæretique Bishop of the Novatians: and these other have the like foundation. But they have so long continued and pleased Poperie, which is beggerlie patched upp of al sorts of ceremonies, that they culd never be roted out sins, even from many professors of the truth.

Thus setting shame aside in Godds cause, and forgetting my dutie in troubling your Honour so muche, I most humblie beseche your Honor to defend this cause, thogh it be with some displeasure. Godd wil reward it.

But while I defend others, it may be said, *Medice, cura teipsum.* And let your doings and saings agree in your self. Surely, my gudd Lord, thogh I in this case folow S. Austins rule afore rehersed, yet shuld not any mannes doings be

a prejudice to others that wold come to a better perfection. Thogh thinges may be born with for Christian libertie sake for a tyme, in hope to wynne the weake: yet, whan libertie is turned to necessitie, it is evil, and no longer libertie: and that that was for wynning the weak, sufferd for a tyme, is becomen the confirming of the froward in their obstinatnes. Paul used circumcision for a time as of libertie, but whan it was urged of necessitie, he wold not bend unto it. Bucer, whan hee was asked why he did not weare *quadrato pileo*, made answer, *Quia caput non est quadratum.* Wherein surely hee noted wel the comelynes of apparel to be, whan it was fashioned like the bodie, and grete folie, whan a square cappe was set on a round head. Godd be merciful to us, and graunte us uprightlie to seke his honor with al earnestnes and simplicitie. The Lord long preserve your Lordship to the comforth of his afflicted Church, and graunt that in this olde age of the world we may serve the Lord of hostes in singlenes of hert, and root out al stumbling blockes in religion; that Christes glorie may nakedlie shyne of it selfe, without al mannes traditions or inventions, as in the beginning, whan it was purest, and al such devices unknowen, but invented of late to bleare the ees of thignorant with an outward shew of holines. So craving pardon for my boldnes in so long a tale, I humbly take my leave, and commend 42
your Honor to him that gives al honor, and to whom al honor is due.

Your Honours to command,

From my house at Awcland the J. A. Duresme.
xxv*th of Octobre*, 1564.

Number XXVI.

The Archbishop to the Bishop of London; upon the Queen's letter for providing for conformity.

AFTER my harty commendation to your good Lordship; wheras the Queen, the 28th day of this present month, addressed unto me her letters very seriously, and at good

Archbishop Parker's Reg. p. 243.

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length discoursed in her godly zeal, much desirous to se unity, quietnes, and concord among the public Ministers of her realm, and the people of the same; and also declaring on the contrary part, that diversity, variety, and contention hath been very discomfortable and heavy unto her Highnes: which diversity being not redrest, must bring danger of ruine to her people and country: the inconvenience wherof her Highnes, foreseeing at the beginning of her reign, did therefore provide laws and ordinances to stay and knit her people in unity, without diversityes of opinions or novelties of rites and maners, breeding but strife and contention: and that now of late, for lack of regard of us, the Bishops, notwithstanding the earnest weight of orders charged upon us by her Highnes, and the states of the realm for due execution, sundry varieties and novelties in opinion and in external ceremonies and rites, by a few people delighting in singularities and changes, be crept in, by whom Christian charity, the band of good religion, is impaired and defaced, to the great dishonour of Almighty God: and furthermore, where her Highnes hath oft heard, to her great grief, sundry reports hereof, in which consideration yet her Majesty of her gracious affection standeth in some mistrust, that the adversaries of truth might of their evil disposition increase the said reports; notwithstanding her Highnes of late perceiving certainly, that the same disorders began rather to increas than to diminish: and further, her Highnes, in consideration of her authority given her of God for defence of concord and truth in this Church of England, professing that she cannot endure or suffer any longer these evils to procede and encrease in her realm, hath certainly determined to have al such diversities and novelties against the laws, good usages, and ordinances of the realm, to be expelled, and to have uniformity throughout the whole realm, to the honour of God, to the unity of the people, and to avoid the slanders that are spred hereof in foreign countries:

Wherupon her Majesty hath straitly charged me, according to such herupon and authority as I have under her, to have consideration of the same in such form as by her said

letters is expressed: and to understand of every person, having any jurisdiction ecclesiastical, as wel in both the Universities, as in other places exempt whatsoever, what varieties be used either in doctrin, or in ceremonies and rites of the Church, or in the maners, usages, and behaviours of the Clergy themselves, and to seek the reformation of the same.

And further, her commandment is, that none hereafter be admitted to any office or room ecclesiastical, but such as shal be disposed to follow common order, and shal also before their admittance orderly and formally promise to use themselves in true unity and concord; and to keep such order and uniformity in al the external rites and ceremonies, both for the Church and their own persons, as by laws, good usages, and orders, already are provided.

Moreover, her Majesty expresseth her pleasure to be, none such as maintain disordered dissension to remain in authority, whereby her sovereign authority might be made frustrate, and might be thought to bear the sword in vain.

Finally, her Majesty straitly chargeth me to inform her 43
Highnes of al such as be not reformable, and to refer them to her further order: or else, for lack of my diligence herein, her Highnes shal be compelled to provide further remedy, by some other sharp proceedings, as shal percase not be easie for them to bear. In which case her Highnes also saith, that she shal impute to me the cause thereof.

These things thus considered, for the performing my duty to Almighty God, in declaration of mine obedience and alegiance to her princely authority, and to avoyd her heavy indignation, I do by these my letters desire your Lordship, and in her name straitly charge you, to expend and execute the premisses; and also to signify the same with charge to the rest of our brethren in my province, that they inviolably see the laws and ordinances already established to be without delay and colour executed in their particular jurisdictions, with proceeding against the offenders by censures of the Church, &c. And such as be incorrigible, to send up hither the causes and demerits of those persons, and they the said Bishops to charge their inferiors, having any juris-

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diction, to do the same. And also, that you and they severally calling the most apt grave men to confer with, in your and their diocese; to certify me, what varieties and disorder there be either in doctrin or in ceremonies of the Church, and behaviour of the Clergy themselves, by what names soever they be called. Which certificate to be returned by the last day of February next to come at the farthest. And that you and they hereof fail not, as ye and they wil answer to the contrary at your and their peril.

Your loving brother,

From my house at Lambhith, the xxx *of Jan.* 1564. Matt. Cant.

Number XXVII.

Whittingham, Dean of Durham, to the Earl of Leicester; to use his interest that conformity to the habits might not be imposed.

MSS. G. Petyt. Armig.

RIGHT honorable and my singular good Lord. Love and duty towards your Lordship force me to write, though partly fear to trouble, and chiefly despair to do good, greatly discourage me. Not that I doubt of your godly zeal for the maintenance of truth, but because I think the matter, through packing of enemies, to be past remedy. For I am advertised by the letters of many; and it is here bruted by the report of al, to the utter discouragement of the godly, and the great boldening and triumph of the wicked; that a decree is either passed, or even at hand, to compel us either against our consciences to wear the old Popish apparel, or else with the loss of our livings to be deposed from our ministery. *Nihil est tertium.*

In that sorrowful case and miserable shipwrack, albeit I see no way, how we shal escape dangers, yet the remembrance of your Honor is no smal asswaging of my grief, who I know by sincerity of God's word favoureth al true preachers, abhorreth Popery and superstition, and pitieth the lamentable condition of Christ's afflicted. Again, when I con-

sider the great charge joined to us of Almighty God, and the strait account that we have to make for the right use and true dispensation of his mysteries, I find no comparison that might justly move any Christian to doubt of the better of these two choises. Only, that which maketh a shew for the maintenance of that apparel, is the opinion of *indifferency*. Which thing he that wil persuade, must then prove that it tendeth to God's glory, consenteth with his word, edifieth his Church, maintaineth Christian liberty. Which conditions and circumstances if they want, the thing which otherwise by nature is indifferent, doth degenerate and become hurtful. But how can God's glory be advanced by those garments which superstitious men and Antichrist have invented for the maintaining and beautifying of idolatry? What agrement can mens superstitious inventions have with the eternal word of God? What edification can there be, where the Spirit of God is grieved, Christ's little ones discouraged, the weak brethren brought in doubt of religion, the wicked Papist confirmed in his error, and a door of new set open to al Popish traditions and Antichristian impiety? 44

Neither can any cal this *Christian liberty*, where a yoke is laid on the disciples neck, where the conscience is clogged, true preachers threatned, the course of God's word stayed, the congregation spoiled of godly and learned Pastors, the sacraments brought under subjection of idolatrous and superstitious vestments.

Therefore, my Lord, where either the former conditions want, or those latter be annexed, I cannot cal it a thing merely indifferent. S. Augustin writing of things indifferent saith, *Quæ non sunt contra fidem, neque contra bonos mores, et habent aliquid ad exhortationem vitæ melioris, ubicunque institui videmus, vel instituta cognoscimus; non solum non improbemus, sed etiam laudando et imitando sectemur, si aliquorum infirmitas non ita impeditur, ut amplius detrimentum sit.* Here Augustin requireth two points in things indifferent; that they induce to a better life, and so serve to edification: next, that we beware lest any offence come therby, or any weak consciences be hindred in the doctrines of

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religion. And a little after he addeth these words, *Omnia itaque talia, quæ neque sanctarum Scripturarum auctoritatibus continentur, nec in Conciliis Episcoporum statuta inveniuntur, nec consuetudine universæ Ecclesiæ roborata sunt, sed universorum locorum moribus mirabiliter variantur, ita ut vix aut omnino nunquam inveniri possunt causæ, quas in iis constituendis homines secuti sunt, ubi facultas tribuitur, sine ulla dubitatione resecanda existimo.*

I might with divers examples and testimonies prove, that things which of themselves have been or are indifferent, by circumstance and abusing become evil. But I would be loth to be tedious to your Lordship, seeing that for your own part you are fully perswaded herein. Yet a few I trust wil not be impertinent. What thing is more requisite for sundry causes in this life than fasting? And for the days and time, what can be more indifferent? Yet if by the observation of days and appointing of time we should confirm the opinion of the wicked, and so give consent to them, we were to be reproved: as S. Augustin witnesseth, writing after this sort, *Die Dominico jejunare scandalum est magnum, maximè postquam innotuit detestabilis, multumque fidei Catholicæ Scripturisque divinis aptissime contraria hæresis Manichæorum, qui suis auditoribus jejunandum istum tanquam legitimum constituerunt diem.* I refer the application therof to your godly judgment. Tertullian, in his book *De Corona Militis*, defendeth the cause of a soldier that was zealous for the glory of God, and would not wear a garland on his head, as the rest of his fellows did, lest he should seem to consent with idolaters, and so bring true religion into doubt. And whereas many of the Christians misliked of this soldier's fact, which for so smal a trifle would hazzard the Emperor's favour, and so venture his life, saying, that to wear the garland was not against the Scriptures, Tertullian, who justified this zealous fact, answereth on the soldier's behalf, saying, *Si idem dicerem coronari licere, quia non prohibeat Scriptura, retorquebitur, ideo coronari non licere, quia Scriptura non jubeat.* I omit on purpose many notable places of this ancient Father for

Ep. 86.

Tertull. de Cor. Mil.

brevity sake. *Concilium primum Toletanum*, cap. 5. ordains, that in baptism should be used but once dipping, lest they should seem to consent with the heretics, which used to dip the child thrice: and sending to Gregory for his counsel herein, they received his answer, *Propter vitandum schismatis scandalum, vel hæretici dogmatis, unam simplicem teneamus Baptismi mersionem, ne videantur apud nos, qui tertio mergunt, hæreticorum approbare assertionem, dum sequuntur et morem.* Concil. 1. Tolet. 5.

Thus your Lordship may see, that to use the outward shew and maner of the wicked, is to approve their false doctrin. God forbid, that we, by wearing the Popish attyre, as a thing but indifferent, should seem therby to consent to their blasphemies and heresies. S. Hierom, upon the place of Ezek. cap. xliv. *Caput suum non radent, neque comam nutrient*, writeth on this sort, *Perspicuè demonstratur nec rasis capitibus, sicut Sacerdotes cultores Isidis atque Serapis, nos esse debere, nec rursum comam demittere, quod proprium luxuriosorum, barbarorumque, et militantium est, sed ut honestus habitus Sacerdotum facie demonstretur.* These godly Fathers, with one consent, seeking the oppressing of hypocrisy and superstition, and the advancement of the Gospel, confess that al agrements and outward similitude with idolatry, is so far from indifferency, that it is rather pernicious. 45 Hieron. in Ezek. cap. xliv.

But they say, that this apparel serveth not to set forth Papistry, but is reserved as a thing merely tending to the conservation of policy; *Vox tantum est, præterea nihil.* Surely, my Lord, it may seem to be a very poor policy to think by this means to change the nature of superstition, or to deck the spouse of Christ with the ornaments of the Babylonical strumpet, or to force the true preachers to be like in outward shew to the Papists, Christ's enemies. Almighty God would not permit his people in the old Law to retain any of the Gentile maners for policy, but expresly commanded, that they should not be like unto them: and therefore should destroy whatsoever thing pertained to their idolatry and superstition. And in the time of the Gospel our Savi-

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our Christ thought it not policy either to wear the Pharisaical robes himself, or to suffer any of his Apostles to do it; but he doth sharply speak against it, as a thing altogether superstitious. If in the civil state it be great disorder to make no distinction between the good and honest citizens and the wicked unthrifts, it must certainly be a more confusion in the spiritual state, to make no difference between a preaching pastor, and a Popish mass-monger. When I consider how Jeroboam maintained his calves in Dan and Bethel, under this persuadable name of *policy*, it makes me to tremble so often as I see the Pope-like ornaments avouched and set forth under the vizzard and countenance of policy. For if policy may cloak Papistry and superstition, then may crowns and crosses, oil and cream, images and candles, palmes and beads, with such like baggage, *ab inferis revocari*, and so claim a place again by virtue of this policy. But let us term it as we list, yet the thing it self must be considered, and not the name only. For a thing that of it self is good, cannot by an evil man be made naught; neither can a thing that is evil be commendable by a good man. To cal black white, maketh not the black, for so terming it, to lose his nature. Yea, the Prophet crieth, *Væ! qui dicitis malum bonum.* I read in Epiphanius, that the learned father Origenes, being forced by occasion to come before the image of Serapis at Athens, was commanded to deliver boughs of palm-trees to them that worshipped the idol. Whereunto he did not unwillingly consent, thinking to have coloured the matter by a fair title or policy, *Venito, incipito, non frondes simulachrorum, sed frondes Christi.* But the thing being like, the title nothing availed him, as after appeared to his great grief and shame. For the malicious idolaters, seeing him entangled with this absurdity, ceased not til they had brought him to a farther inconvenience. But the confessor and godly martyr did excommunicate him. This example teacheth us to embrace the truth with simplicity, and to detest al dissimulation and counterfeiting of things, under the opinion of wel doing.

S. Jerom giveth a good rule for the trial of such things,

Estote probati nummularii, ut siquis nummus adulter est, et figuram Cæsaris non habet, nec signata est moneta publica, reprobetur. And St. Augustin, and the same Jerom, both conclude of the Jewish ceremonies, saying, *Quicunque eas observaverit, sive ex Judæis, sive ex gentibus, non solum veraciter, verum etiam simulatè, is in barathrum Diaboli volvitur.* So we may conclude of the Popish garments, that whosoever useth them either for holines or policy, *Antichristi mancipium est.* The same Father in another place writeth after this sort, *Credo infames intestabilesque haberi, qui muliebri habitu se ostentant; quos nescio utrum falsas mulieres, an falsos viros melius vocem, veros tamen histriones, verosque infames sine dubitatione possumus vocare. Ut ibidem magna quæstio est, utrum, patriæ liberandæ causâ, muliebri tunica indutus debet hostem decipere, et utrum sapiens, qui aliquo modo certum habeat necessariam fore vitam suam rebus humanis, malit emori frigore quam fœmineis vestibus, si aliud non sit, amiciri.* If this zealous Father had been in these days, he should have been judged but a Precisian. No, nor Tertullian, *qui noluit lavare diluculo Saturnalium;* because the heathen used then to bathe themselves; nor S. John, that would not abide in the house that Cerinthus was in; nor S. Jerom, or Lactance, who would not be present at plays and enterludes with the wicked; nor they that would not once shew themselves at the banquets and enterludes with idolaters, nor wear any garland, nor at the least dissemble to eat a piece of swines flesh for safeguard of their lives; nor Polycarpus, who being willed of the officer to say, that it was not he, would not deny his own name, though he might therby have saved his life: no, nor Christ himself, who would not so much as suffer his disciples to wash their hands, as the Pharisees did. These worthy examples, God no doubt of his gracious providence hath left in record for us, whom he hath reserved to these last days; that we, seing how the godly at al times have kept themselves pure from idolatry and superstition, with al the appurtinences therof, might the rather by their constancy learn to reserve our selves clean from al Antichristian pollution.

Aug. Ep. 19.

Lib. Solilo. 21.

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Now if any should say, that we do this rather of *singularity* than of conscience; and that we are so addict to our maners that we wil not change for the better; he may understand, that if our apparel seem not so modest and grave as our vocation requires, neither suffer to discern us from men of other callings, we refuse not to wear such as shal be thought to the godly and prudent magistrates for these uses most decent; so that we may ever keep our selves pure from the defiled robes of Antichrist. Would God that the sentence of Ambrose were wel weighed, whereas he saith, *Sicut senatorem chlamys adornat, sicut agricultura rusticum, sicut arma barbarum, &c. Sic Episcopum non aliud, nisi episcopalis opera designat. Sic Paulus opus Episcopi laudat, non opes et alia qualiacunque insignia. Opera enim laboriosa Deo accepta est, non vestes opulentæ, aut ullus externus splendor.* Cœlestinus, the first Bishop of that name, writing to the Bishops of France, who were somewhat given to superstitious apparel, saith, *Didicimus quosdam Domini Sacerdotes superstitioso potius cultui inservire, quam mentis vel fidei puritati.* And after it followeth there, *Discernendi a plebe, vel cæteris sumus doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius sunt rudes quam illudendi: nec imponendum est eorum oculis, sed mentibus infundenda præcepta sunt.*

De Dignit. Sacerd. cap. 3.

Cœlestin.

Thus what we ought to do both by the example of Christ, and by the fathers of the primitive Church, I have partly declared. Now for my part, as I still wish and labour for the best, so I exhort al earnestly to pray and to cal unto God, that it wil please him of his infinite mercy to shew the brightnes of his countenance upon us, and to illuminate the Queen's Majesty's heart, as he did in times past, for the true reformation of religion, the minds of so many godly princes, whom he inflamed with the zeal of his glory. Hezekias, Josias, and other famous princes, when they reformed religion according to God's word, compelled not the preachers of God to wear the apparel of Baal's priests, or of Shemarim, but utterly destroyed their garments. For Ezekias caused al the filthines, that is, al garments, and whatsoever had

served for the use of idolatry and superstition, to be carried out of the temple, and to be cast into the brook Kedron. Josias burnt al the stuff and vestments of Baal and his priests, not in Jerusalem, but out of the city. Jehu caused Baal's priests to put on their garments, and so destroyed them, in detestation both of the one and the other. And al this was according to the word of the Lord, who willeth not only to hold the idols as accursed, but also that we utterly abhor and count most abhominable al the things that pertain thereunto; and have nothing to do therewith, lest we be snared therewith. Read we not in the Maccabees, how the Lord destroyed al them that had any stuff of the idols. And how was Achan plagued for reserving those things which the Lord would have destroyed as accúrsed? We read how that Julianus caused the heathen to accommodate themselves to the maners and usage of the Christians, thinking by these means to intice to Paganism. And if we compel the godly to conform themselves to the Papists, I fear greatly, lest we fal to Papism.

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2 Reg. xxiii. 4.

Alas! my Lord, that such compulsion should be used towards us, and so great lenity toward the Papists. How many Papists enjoy liberty and livings, which neither hath sworn obedience to the Queens Majesty, nor yet do any part of duty towards their miserable flocks? These misers laugh and triumph to se us dealt with, yea, not ashamed hereupon to brag, that they trust that the rest of their things wil follow. *Sed qui sedet in cœlis subsannabit eos, et exitum tandem dabit nostris gemitibus.* 47

Oh! noble Earl, at lest be our patron and stay in this behalf, that we may not lose that liberty, which hitherto by the Queens Majesties benignity we have enjoyed with comfort and quietnes. Yield not to the triumphs of the Pope against Christ. *Parce quantum in te est visceribus tuis. Effundat hic iram super eos, qui non invocant nomen Domini.* If there be no hope of true reformation, yet let not this policy be secluded, which S. Augustin approveth in S. Paul: let Christian liberty prevail against compulsion to evil: let not the Papists abuse us, as the Jews did the Chris-

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tians, when they had the temporal sword on their side. Pity the disconsolate churches. Hear the cryes and groans of so many thousands of God's poor children, which hunger and thirst for spiritual food. I need not appeal to God's word, to the primitive Church, to the just plagues which are powred upon the world for lack of true reformation of religion. But let your own conscience, my Lord, judge between our case and the enemies. And if we seek nothing but God's glory, crave equity and right, labour Christian liberty, labour to overthrow idolatry, and to win souls to Christ; I beseech your Honour, though it were to your worldly loss, to pity the case. And if there be no remedy but an overthrow, yet to procure us this liberty, granted both by God's laws and man's, even to the evil doers, much les ought it to be denyed to the sincere preachers of the holy Gospel. *Nè indicta causa in nos animadvertat.*

Thus, right honorable, as I began to write of love and duty, so do I conclude with some discharge of my conscience, and with hope I trust ministred of God, to receive some comfort by your means, whom God hath principally for such purposes called to that state and dignity. I have laboured to bridle mine affection, and to temper my self from vehement words. The Lord forgive me, if I have herein offended; as I trust your good zeal towards the truth wil easily grant me pardon, seing I seek but Christian liberty, the comfort of the afflicted Church, and your honour. The Lord of lords, and King of kings, prosper your Lordship, increase his holy grace in you, and direct you in al your godly affairs, to his glory and al our comfort. *Amen.*

[a] This writ by Bishop Grindal's hand.

[a] *From Durham*, 1564.

Number XXVIII.

Ordinances accorded by the Archbishop of Canterbury, &c. in his province.

MSS. penes me.

THE Queenes Majestie, of her godlie state, callinge to remembrance how necessarie it is to th' advancemente of

Goddes glorie, and to th' establishmente of Christes pure religion, for all her lovinge subjects, especiallie the state ecclesiasticall, to be knytt together in one parfecte unytie of doctrine, and to be conjoyned in one unyformytie of rites and manners in the mynystration of Goddes holie woorde, in open praier and mynystration of sacraments; as also to be of one decent behaviour in their outward apparell, to be knowen partly by theire distincte habitts to be of that vocation; who shoulde be the rather reverenced in their office, as mynysters of the holie thinges whereto theye be called; hathe, by the assent of the Metropolitane, and withe certeine other her Commissioners in causes ecclesiasticall, decreed certein rules and orders to be used as hereafter followith.

Not yet prescribinge thes rules, as lawes equivalent withe 48
the eternall worde of God, and as of necessitie to bynde the consciences of her subjectes in the nature of the said lawes, considered in themselves, or as that theye shoulde adde enye efficacie of more holynes to the mynystration of praier and sacraments, but as constitutions meere ecclesiasticall, without anye vayne superstition, as positive lawes in discipline, concernynge decency, distinction, and order for the tyme.

Sect. I. *Articles for doctrine and preaching.*

Firste, That the articles, concluded on by the whole Clergie at the last Convocation, stande in full strength for unytie of doctrine, concernynge all suche causes wherof theye do intreate.

Item, That no preacher impugne or contrarie the doctrine of the same booke. And that everie Parson, Vicar, and Curate, mynystringe publiquelye, do reade the said booke of articles, without notinge or expoundinge, as theye be sett owte in the Englishe tounge, twyse in the yere to theire parishoners, *viz.* on the second Sondais after Sainte Michaell, and after Easter.

Item, That theye reade also the Declaration for the unytie of doctrine, sett owte for the same purpose, in manner and forme as is prescribed in the same in printe.

Item, That all theye whiche shalbe admytted to preache, shalbe diligentlie examyned, as well in unytie of doctrine establisshed by publique authoritie, as admonisshed to use sobrietie and discretion in teachinge the people, namelye in matters of controversie, and to consider the gravitie of theire office. And to foresee withe diligence the matters whiche theye will speake, to utter them to the edification of the audience.

Item, That theye sett owte in theire preachinge the reverente estymation of the holie Sacraments of Baptisme, and the Lordes Supper; excitinge the people to th'often and devoute receivinge of the holie Comunyon of the bodie and bloode of Christe, in suche forme as is alreadye prescribed in the Booke of Common Praier, and is farther declared in an homelye, concernynge the vertue and efficacie of the said Sacrament.

Item, That theye move the people to all obedience, as well in observation of the orders appointed in the Booke of Common Service, as in the Queenes Majesties Injunctions; as also of all other civil dueties due for subjectes to doo. And that all licences to preache, graunted before the firste daie of Marche, 1564, to be voyde, and suche as shalbe newe admytted, shall paie for writinge, parchment, and waxe, onlye foure pence, and no more.

Item, Yf anye Preacher or Parson, Vicar or Curate, so lycensed, shall fortune to preache anye matter tendinge to dissension, or to the derogation of the religion and doctrine receivid, that the hearers denounce the same to the Ordinaries, or to the nexte Bysshoppe of the same place: but no man openlie to contrarie or to impugne the same speache so disorderly uttered; wherby may growe offence and disquiet of the people: but shalbe convinced and approved by the Ordynarie, after suche agreable order, as shalbe seene by him, accordinge to the gravitie of the offence. And that it be presentid within one monethe after the woordes spoken.

Item, That they use not to exacte or receve unreasonable rewardes or stipendes of the poore Pastors, commynge to

theire cures to preache, wherbye they might be noted as followers of filthie lucre, rather then use the office of preaching of charite and good zeale, to the salvation of mens sowles.

Item, If the Parson be able, he shall preache in his owne person everie monethe, or ellse shall preache by another, so that his absence be approvid by the Ordynarie of the dioces, in respecte of sicknes, service, or studie at the Universities. Nevertheles yett for wante of able Preachers and Parsons, to tollerate them without penaltie; so that theye preache in theire owne persons, or by a learned substitute, once in everie three monethes of the yere.

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II. *Articles for administration of praier and sacraments.*

Item, That the common praier be said or songe decentlie and distinctly, in such place as the Ordynarie shall thinke meete, for the largenes and streightnes of the churche and quier, so that the people maye be most edified.

Item, That no Parson nor Curate, not admitted by the Bisshoppe of the dioces to preache, do expounde in his owne cure, or otherwhere, anye Scripture or matter of doctrine, or by the waie of exhortacion, but onlye studie to reade gravelie and aptelye, withoute anye glosing of the same, or anye additions, the Homyles alreadye sett owte, or other suche necessarie doctrine, as is or shal be prescribed for the quiet instruction and edification of the people.

Item, That in cathedral churches and colleges, the holie Communyon be mynystred upon the firste or seconde Sundaie of everie monethe at the least, so that bothe Dean, Prebendaries, Priestes, and Clarkes, and all other of discretion of the foundacion, do receve sometymes in the year at the least.

Item, In the mynystracion of the Communyon in cathedral and collegiate churches, the Executor, with Pisteler and Gospeller, mynyster the same in coopes; and at all other praiers to be said at the communyon table, to have no coopes, but surplesses.

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Item, That the Dean and Prebendaries weare a surples with a silke hoode in the quier, and when theye preache in the cathedral churche to weare theire hoode.

Item, That everie Mynyster, sayinge anye publique prayers, or mynystringe the sacramentes, or other rites of the Churche, shall weare a comelye surples withe sleves, to be provided at the chargis of the parishe. And that theye provide a decent table, standinge on a frame, for the communyon table.

Item, They shall decentlie cover withe carpett, silke, or other decent coveringe, and withe a faire lynnen clothe, at the tyme of the mynystracion, the communyon table, and to set the Tenne Commandments upon the east wall over the said table.

Item, That all communycantes do receve kneeling, as is appointed by lawe, and not sittinge or standinge.

Item, That the fonte be not removed, nor that the Curate do baptise in parishe churches in anye basons, nor in any other forme, then is already prescribed, withoute charginge the parent to be present or absente at the christenynge of his childe; althoughe the parent maye be present or absente, but not to answer as godfather for his childe.

Item, That no childe be admytted to answer, as godfather or godmother, except the childe hathe recevid the Communyon.

Item, That there be none other holidaies observed, besides the Sundaies, but onlye suche as be set owte for holydaies, as in the statute *anno quinto et sexto Edwardi VI.* and in the newe kalender authorised by the Queenes Majestie.

Item, That when anye Christian bodie is in passinge, that the bell be tolled, and that the Curate be speciallie called for to comfort the sicke parson, and after the tyme of his passinge to ringe no moore, but one shorte peale, and one before the buriall, and another shorte peale after the buriall.

Item, That on Sundaies there be no shoppes open, nor artificers goinge aboute theire affairs worldlie. And that

in all faires and common markettes, fallinge uppon the Sundaie, there be no shewinge of anye wares before the service be done.

Item, That in the Rogation daies of procession they singe or saye in Englishe the two Psalmes begynning, *Benedic, anima mea*, &c. withe the Letanye and suffrages thereunto, withe one Homelye of thankesgiving to God alreadye devised, and devided into foure parts, without addition of anye supersticious ceremonies heretofore used.

III. *Articles for certain orders in ecclesiastical polycy.* 50

Item, Againste the daie of gevinge of orders appointed, the Bysshoppe shall geve open monytions to all men, to excepte againste suche as they knowe not to bee worthie either for lyfe or conversation: and there to geve notice, that none shall sewe for orders, but within theire owne dioces, where theye were borne, or had theire longe tyme of dwellinge, and that by the testymonie of theire Ordinaries, excepte of suche as shal be of degree in the Unyversities.

Item, That younge Priestes or Mynysters, made or to be made, be so instructed, that theye be able to make apte answers concernynge the forme of the Catechisme prescribed.

Item, That no Curate or Mynyster be permytted to serve, withoute examynation and admyssion of the Ordynarie, or his deputie, in writinge, havinge respecte to the greatnes of the cure, and the meetnes of the partie. And that the said Mynysters, yf theye remove from one dioces to another, be by no meanes admytted to serve, withoute testymonie of the Diocesan, from whence he cometh, in writinge.

Item, To avoide contention, let the Curate have the value of the chrysome, not under the value of foure pence, and above as theye can agree, and as the state of the parents maye require. And that the Curate have other accustomed duties, as at mariage and burialls.

Item, That the Bisshoppe do call home once in the yere anye Prebendarie in his churche, or benyficed in the dioces, which studiethe at the Universities: to knowe howe he

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profitteth in learnynge, and that he be not suffred to be a servinge or waytinge man dissolutelye: or ells to sequester the fruits of his lyvinge.

Item, That at the Archedeacons visitation, the Archedeacon shall appointe the Curates to certaine taxes of the Newe Testament; to be conde withoute book, and at theire nexte Synode to exacte a rehersall of them.

Item, That the churche-wardens once in the monthe declare by theire Curates in billes, subscribed withe theire handes, to the Ordinarie, or to the next officer under him, who theye be whiche will not readilie paie theire penalties, for not commynge to Goddes devine service accordinglye.

Item, That no Bisshoppe shall graunte in writinge any advouson of his patronage, untill the benefice be voide: except that, in a Synode or Convocation, the more parte of the Bisshoppes do thincke it reasonable to be releaste in some special case.

Item, That from this daye forthe no confirmation of anye lease be given by anye Bisshoppe for terme of yeres uppon a benyfice.

Item, That no Bisshoppe hereafter shall ever graunte to anye appropriation to be newlie made, withoute the lieke consent, as in the former article of advouson.

Item, That the Ordinaries do use good diligent examynacion, to foresee all symonical pactes or covenantes, with the presenters, for the spoile of theire glebe, or tenthes, or otherwise.

Item, That publique teachers of grammar be nether officers in cities, or townes, or fermoures; or otherwise accombred worldlie, to the lett of theire laboures.

Item, That all suche mariages, as have bene contracted within the Levitical degrees, to be dissolved: and namelye, those who have maried twoo sisters one after another, who are by common consent judged to be within the case.

Item, That no Parsons suffred to marie within the degrees mentioned in a table, set forthe by the Archebusshoppe of Canterburie in that behalf.

IV. *Articles for outward apparel of persons ecclesiastical.*

Item, That all Archebysshoppes and Bisshoppes do use and contynue theire accustomed apparell.

Item, That all Deanes of cathedrall churches, Masters of colleges, all Archedeacons, and other dignities in cathedral churches, Doctors of Devynitie, and of Lawe, havinge anye ecclesiastical lyvinge, shall weare, in theire common apparell abrode, a syde-gowne, withe sleves streight at the hande, withoute anye cuttes in the same; and that also withoute anye fallinge cape: and to weare a typet of silk.

Item, That theye, and all ecclesiastical persons, or other havinge any ecclesiastical lyvinge, do were the cappe appointed by the Injunctions: excepte that for urgent cause or necessitie theye do obteyne the Princes tolleration, or otherwise. And theye to weare no hattes but in theire jurneynge.

Item, That theye, in theire jurneynge, do weare theire clokes, withe sleves putt on, and lieke in fasshion to theire gowne, withoute gardes, weltes, or cuttes.

Item, That in theire private howses and studies, theye use theire owne libertie of comlye apparell.

Item, That all Doctors of Phisicke, or of anye other faculty, havinge anye lyvinge ecclesiastical, or anye other that maye dispend by the churche one hundred markes, so to be esteemed by the fruits or tenthes of theire promotions, and all Prebendaries, whose promotions be valued at xxli, or upward, weare the lieke apparell, and none other.

Item, That all other inferior ecclesiastical Parsons shall weare longe gownes of the fasshion abovesaid, and cappes, as afore is prescribed.

Item, That all poore Parsons, Vicars, and Curates, do endeavour themselves to conforme theire apparell in lieke sorte, so soone and as convenyently as theire habilitie will serve to the same. Provided, that theire habilitie be judged by the Bisshoppe of the dioces. And if theire habilitie will not suffer to buye them longe gownes of the forme afore

prescribed; that then theye shall weare short gownes, agreable to the forme before expressed.

Item, That all suche Parsons as have ben or be ecclesiastical, and serve not the mynysterie, or hathe not accepted, or shall refuse to accepte the othe of obedience to the Queene's Majestie, do from hensforthe weare none of the said apparell of the forme and fasshion aforesaid: but to goe as meere layemen, till they be reconciled to obedience. And who shall obstinately refuse to do the same, that theye be presented by the Ordinary to the Commissioners in causes ecclesiastical, and by them to be corrected accordinglie.

Item, To th'intente that all and singular the premisses, expressed in the said articles, may be withe good effecte putt in due execution, authoritie is geven to everie Archebusshoppe and Bisshoppe, to convente and call before him, from tyme to tyme, all and everie ecclesiastical parson, that shalbe complayned uppon, other in anye visitation, or at anye other tyme, for his or theire disorder, towchinge the breeche or violation of anye matter conteyned in the said articles. And that it shalbe lawfull for the said Bisshoppe to reforme every offender whom he shall fynde culpable in that behalf: and the Bisshoppe to inflicte suche punyshment as in his conscience shalbe convenyent for the faute committed: as to suspend the offenders *ab executione officii*: or if the contumacie of anye offender increase, then to aggravate the peine with sequestration of the fruites of his lyving. Provided, that where for anye offence the peyne of sequestration is injoyned; that the fruites receved by the sequestrators shalbe imployed to the use of the poore, and to the reparation of the chancel or mansion house of the person offending, where moste need is. Always foreseen, that the poore, dwelling in the said parishe, shall have the moiety of the said fruites; and more if it shalbe so thought convenyente to the Bisshoppe, or his deputie, whose advise shalbe had and procured, before distribution shalbe made of the sayd fruites receved.

Protestations to be made, promysed, and subscribed by them that shall hereafter be admytted to any office, or roome, in any churche or other place ecclesiastical. 52

Inprimis, I shall not preache, nor interprete, but onlye reade that whiche is appointed by publique authoritie; but by speciall lycence of the Bisshoppe, under his seale.

I shall reade the service appointed playnlie, distinctly, and audibly; that all the people maye heare and understand.

I shall keepe the register booke, according to the Queenes Majesties Injunctions.

I shall use sobrietie in apparell, and speciallie in the churche at common praiers, accordinge to order appointed.

I shall move the parishinors to quiet and concorde, and not geve them cause of offence, and shall helpe to reconcile them whiche be at variance, to my uttermoste power.

I shall bringe in, to my Ordinarie, testimonye of my behaviour, from the honeste of the parishe where I dwell, within one half yere nexte followinge.

I shall reade dailie at the leaste one chapter of the Olde Testament, and another of the Newe, withe good advisement, to the increase of my knowledge.

I do also faithfullie promyse in my parson, to use and exercise my office and place to the honor of God, to the quiet of the Queenes subjectes within my charge, in truthe, concorde, and unytie. And also to observe, keepe, and mayntene suche order and unyformytie in all external pollicie, rites, and ceremonies of the churche, as by the lawes, good usages, and orders, are alreadye well provided and establisshed.

I shall not openlie intermedle withe anye artificers occupacions, as covetouslye to seeke a gaine therebye, havinge in ecclesiastical lyvinge to the somme of twentie nobles, or above, by yere.

BOOK II.

Number XXIX.

Dean Nowel's letter to Secretary Cecyl; in justification of himself for some words spoken in his sermon at Court.

Sal. in Christo.

MSS. Cecilian. SYR, The vere occasion of my speakinge yesterday ageinst the book of late dedicate to the Queenes Majesty, was the unreverent impudencie of the author thereof, not abashing to dedicate so leude a booke to soo learned a Prince; and, which is moore, a booke soo unhonest in manie places of it, to his most gracious Soveraigne, *et Principi et Virgini.* To whose Majestie had the said author borne due reverence, he wolde either not have dedicate hys book, being suche, to suche a Prince; or wolde have absteined from suche kind of unshamefaste wrytinge, in a booke to her Majestie to be dedicated. And indede that due reverence to my gracious Soveraigne, soo lackinge in that booke, soo lyked of summe (as I thinke) undiscreet subjectes, moved me to showe my mislikinge of the same, and of their judgments alsoo. Which my doynge, thogh it fell out sumwhat otherwyse than I, soo longe accustomed to my Soveraignes gracious patience with me, could well forsee; yet what error soever was admitted in the utterance thereof, I doo enjoy the testimonies of sounde doctrine, recorded as wel in the Scriptures, as the auncient Doctors, and the conscience of a good intent, and most humble reverence towards my most gracious Soveraign, as knoweth God, who ever preserve your Honour and all yours. At my house, 8. March, 1564.

Your Honours to commande,

A. Nowell.

My transition was from Dame Grace's books burned, to images, termed *The Bookes of Ideots*, which I took as not altogether impertinent.

Number XXX.

A letter of Sampson and Humphrey, to the Archbishop of Canterbury, and the Bishops of London, Winchester, Ely, and Lincoln, the Queen's Commissioners ecclesiastical; to bear with their non-compliance, relating to the ceremonies. 53

ET novum et singulare videri potest, paucos homines multitudini, privatos authoritati, obscuros vobis, et doctrinæ et pietatis gloria celebratis, propter lanam et linum, vel dicto vel facto, aut velle aut audere obstrepere. Equidem ingenuè fatemur, et coram Domino testamur, patres et fratres in Christo observandi, ut singularis nostra in religione suavissima conspiratio fuit, et est perjucunda; sic hac nostra vel levi à vobis dissensione in vita nihil accidisse acerbius. Quanquam illud nos recreare solet, et vos consolari debet, discordare quidem nos, at concordi discordia; evangelicè non papisticè, fraternè non virulentè; sine dente et stomacho, utrosque, sine zelo tamen et fervore neutros, dissidere; in capite Christo antesignano nostro, omnes et singulos idem evangelium, eandem fidem profiteri: in rebus natura sua planè adiaphoris suum quenque spiritum, et studium sequi; ubi libertati esse locus potest sæpe, charitati autem esse debet semper: ubi non statim rumpitur unitas, nec obscuratur veritas, ubi aliqua ceremoniarum cernitur varietas. Vidit hoc Augustinus, sabbatho alios prandisse, alios rursus jejunâsse, et in una Ecclesia, uniusque regionis Ecclesiis dissimilitudinem extitisse. Vidit Socrates, homines qui ejusdem sunt fidei, de ritibus inter se dissensisse. Vidit Theodoretus, ab omni antiquitate hanc in Ecclesia consuetudinem mansisse, ut hic abstinentiam amplecteretur, ille esculentis vesceretur: nec hic judicaret illum, nec ille reprehenderet alterum, et omnes tamen claros, insignesque redderet lex concordiæ. Discessit à Constantini decreto, aliarum Ecclesiarum exemplum sequuta, nostra Britannia. Dissensit à Carolo clerus Ravennas: imò à Barnaba Paulus, à Paulo Petrus, à Petro condiscipulus Joannes: ab hujus successoribus Romanis, illius sectatores Asiani. Utinam

MSS. penes me.

BOOK II.

Patres, hîc hîc vos operam vestram interponeretis, ut illic pacificus Irenæus, et Episcopi, qui in id sedulò incubuerunt, ne Victoris sententia Asianorum libertati præjudicaret, neve rituum dissonantia fidei consonantiam solveret.

Siqua nostræ in Christo consociationis ratio, siqua συμπάθεια, (esse autem non dubitamus,) patiamini, enitamini, ut quod Paulus præcipit, Augustinus perhibuit, in sua quisque πληροφορίᾳ acquiescat, ut ipsa fidei unitas diversis observationibus celebretur. Causæ multæ et magnæ, quæ nos ad petendum moverunt, vos, nisi nostra de vestra pietate et prudentia fallit opinio, ad assentiendum permovebunt. Teneram rem esse conscientiam, vobis non est obscurum: quæ nec tangi, nec angi debet. Hæc quæ à Deo ipsa accepit, nobis tradidit. Non enim profecto turbulenti, aut contumaces sumus, ut Ecclesiæ pacem turbatam libenter aspiciamus, quam colimus et fovemus: vel ut novitati studeamus, qui ad antiquum ecclesiæ candorem aspiramus: vel ut vinci nolimus, qui ratione persuaderi et instrui cupimus. Verum enimvero nos conscientia magistra edocti sumus, res natura indifferentes, opinionibus hominum non semper indifferentes videri, casu ac temporibus variari: legem hanc de ceremoniis Romanæ Ecclesiæ instaurandis cum servitutis, necessitatis, superstitionis periculo conjungi. Hoc quia vobis non videtur, vos à nobis non damnandi, nobis quia sic videtur, nos à vobis non divexandi.

Nostra conscientia nos docet, si præterita spacia superioris memoriæ animo repetimus, à nobis stare Deum, Christum, primæ ecclesiæ patres. Si oculos per vicina tempora et loca circumferimus, doctissimos homines, et vos ipsos, et ecclesias, quæ quidem plenè repurgatæ sunt, universas; Deum, cujus voce reges Judæorum prædicantur, qui omnia vasa, id est omnia idololatriæ instrumenta, et apparatum deleverunt: Christum, qui Pharisæorum omne fermentum, jejunia, lavacra, fimbrias et phylacteria repudiavit: Patres, qui nec cum Judæis Sabbatho jejunare, aut Pasca celebrare, nec cum hæreticis lavare, nec cum Manichæis die Dominico
54 abstinere, nec ulla in re, ubi aliqua esse potest consensionis significatio, communicare voluerunt: Doctissimos, qui nostra

ætate nobiscum in hac fide et sententia piè vixerunt, et nunc in Domino suaviter obdormientes, idem nos è libris docuerunt: vosipsos, qui, si conscientias vestras appellaremus, nobiscum sentiretis, et omnes hos offensionis lapides amotos, penitus optaretis: deinde ecclesias puriores, Germanicam, Gallicam, Scoticam; in quibus non modo religio illibata conservatur, sed ritus etiam religionis testes et indices, simplices non contaminati, à Christianis Ecclesiis mutuati, non à Romano synagoga desumpti, observantur.

Postremò, quam grave scandalum hinc oriatur, vestra non ignorat prudentia. Adversarii nobis afflictis insultabunt: dein, vos suam causam propugnantes, suum jus persequentes, in sinu tacitè ridebunt: tum invento suo, postquam à vobis non modo retineri, sed per vos fratribus obtrudi viderint, sibi magis placebunt. Quamobrem ut tandem aliquando nostra terminetur petitio, demississimè petimus, ut quod Papistis curæ et voluptati, vobis non magnoperè cordi est, quod à nobis nullo contemptu vestrî, sed odio communis hostis fit; id nobis ne fraudi sit aut crimini. Ita Ecclesiis prospicietis optimè; ita Sathanæ omnes vias et rimulas ad subvertendam religionis puritatem obsepietis providentissimè; ita hostibus nostro malo et miseria oculos animosque pascentibus, et nostra hac discordia serio triumphantibus ilia rumpentur justissimè; ita nos ut fratres in Christo diligetis Christianissimè: ita vos, ut Patres venerabimur meritissimè: ita dextras societatis jungemus amicissimè; communemque causam communibus consiliis, et curis adversus omnes hostium machinationes et insultus propugnabimus fortissimè. Quod ut fiat, faxit Jesus Ecclesiæ suæ Deus ac Dominus zelotes. Cui vestram paternitatem custodiendam, et nostram calamitatem sanandam, etiam atque etiam commendamus.

BOOK II.

Number XXXI.

An answer to the reasons, that the apparel of Priests ought not to be worn. By the which answer it will appear, that the apparel of Priests may be worn. Written by Guest, Bishop of Rochester.

The first reason.

MSS. penes me.

APPAREL ought to be worn, as meat ought to be eaten. But by Poule, meat offered to idols ought not to be eaten. Therefore Priests apparel, which hath been superstitiously used, ought not to be worn.

The answer.

Let al the apparel of Priests be new made, as al that hath been, which hath been made since idolatry and superstition have been put away; and this reason maketh not against the wearing of such apparel of Priests, because it was never superstitiously used. And this reason concludeth but against the wearing of Priests apparel which hath been superstitiously used. If it be replied and said, that Priests apparel that is now worne is such in facion as hath been superstitiously used; and therfore the apparel of Priests that is now worn, ought not to be worn: I answer, that yet this argument holdeth not, no more than this; Meat which is not offered to idols is such in kind as hath been offered to idols: therfore that meat ought not to be eaten. But to the aforesaid reason, *Apparel ought to be worn as meat ought to be eaten. But by Poule meat offered to idols ought not to be eaten. Therfore Priests apparel, which hath been superstitiously used, ought not to be worn.*

The minor or second part of this reason, generally and simply taken, is not true. Therfore the conclusion followeth not. For it is playne in Poule, that the Corinthians, which knewe the liberty of the Gospel, might eat the meat that was offered to idols. *Siquis vocat vos infidelium, et vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter conscientiam. Quod siquis vobis dixerit, hoc simulachris immolatum est, ne edatis propter illum, qui indicavit,*

1 Cor. x.

et propter conscientiam. Conscientiam, dico, non tuam, sed illius alterius. Here Poule sheweth that the Corinthians, which knewe the libertie of the Gospel, might eat what meat soever was set before them, though it had been offered to idols. And therefore touchyng there own conscience, they neded not to aske whether the meate was dedicated to idols or no, knowynge that even *that* meate was not forbidden to bee eaten; and so by themselves, and with other also, which they knewe not, nor shewed themselves to be offended with the eatynge of idol-meate, they might lawfully eate it. And whereas Poule forbad the eatynge therof, it was onely doen for the weak consciences of them that were not resolved, that to eat such meate was lawfull. For thees be Poule's wordes, *Ne edatis propter illum, qui indicavit, et propter conscientiam, non suam, sed illius alterius.* Whereupon thus it is to be concluded for the lawful wearynge of Priests apparel, that hath been superstitiously used: as generally and simply it is lawful to eate the meat that was offered to idols, even so it is with the like generality to be concluded, that Priests apparel, that hath been abused about superstition and idolatrie, may be worn. Therfore, as Poule saith, *Nemo vos judicet in cibo, in potu, aut in parte diei festi*, for al the superstition that was in them: so it is to bee saied, that no man ought to condemne us for wearing the Priests apparel, for al it hath been superstitiously used. And thus the reason that was made against the wearing of the superstitiously abused apparel of the Priests, generally and simply maketh for the wearynge of the same.

Coloss. ii.

But here it is said, that Poule forbiddeth the Corinthians to eat idol-meat before them that think it unlawful to be eaten, least they bee offended withal; therefore Priests apparel, which hath been used to a superstitious end, ought not to be worne. I answer, Now the minor of the foresaid reason is changed, and made not so general as the conclusion is, and so the reason is worse then it was. For this now is the reason apparel ought to be worne, as meat ought to be eaten: but by Poule meat offered to idols ought not to be

1 Cor. x.

BOOK II.

eaten with the offence of other. Therefore Priests apparel, which hath been superstitiously used, ought not to be worne. So the conclusion here is more general than the minor, because thees wordes, " with the offence of other," be not put in the conclusion to restrayne it withall, as they be put in the minor. And so there is more in the conclusion, then there is in the minor. Therefore the argument is not good; and it is a *fallax a dicto secundum quid ad dictum simpliciter.* But be it, the minor and the conclusion be restrayned alike; and so the reason is thus framed, " Apparel ought to be " worne, as meat ought to be eaten; but by Poule, meat " offered to idols ought not to be eaten with the offence of " other. Therefore Priests apparel, which hath been su- " perstitiously used, ought not to be worne with the offence " of other."

Yet this reason proveth not the negative of the question; bycause the negative therof is not put in the conclusion. For the negative of the conclusion is not, that Priests apparel, which hath been superstitiously used, ought not to be worne with the offence of other, (as it is here put,) but it is, that Priests apparel ought not to be worne, as it is at the beginning declared: and so this reason is *fallacia accidentis.* Bycause Priests apparel may be worne, whether it hath been superstitiously used or no, when and where none be offended withal, as it is before proved. And thoughe this reason maketh not against the wearing of Priests apparel; yet it maketh for it; and that for three causes.

The first is, bycause there is concluded thereby nothing else, but that we may not wear the apparel of Priests with the offence of other. And therfore it is to be presupposed, and inferred therof, that when and where no offence is given by the wearing of such apparel, wee may wear it, whether it hath been superstitiously used or no. Or else these words, " with the offence of other," were put in vaine; and it had been sufficient, barely without the same wordes, to have said, Priests apparel, which hath been superstitiously used, ought not to bee worne.

56 The second cause, why the reason aforesaid maketh for

the wearing of Priests apparel, is, bycause, that as Poule calleth them that were offended with the eating of idol-meate, *weak in faith*, bycause they judged against the libertie of the Gospel therein; even so it is to be saied of them which be offended with the wearing of Priests apparel, that they be *weak in faith;* for that they be not fully persuaded of the libertie of the Gospel herein, which alloweth the wearing of the saied apparel. And therfore they ought to suffer themselves to be better taught and amended therein: as they did, or ought to have don, which thought it unlawful to eat of the meat that was offered to idols. Rom. xiv.

The third cause is, bycause as they that were offended with the eating of idol-meate, were borne withal but for a time, until they were playnely taught in the libertie thereof by the Gospel; and if after that knowledge they wolde be stil offended with the eatinge of idol-meate, then they were coumpted no more *weak* in faith, but *wilful* and stubborne in there opinion: and so the offence that they took by eating of idol-meate was not regarded; no more then Christ regarded the offence of Pharisees: right so it is to bee seyed of them that be offended with the wearing of Priests apparel. At the first they were to be borne withal until further knowledge; but now that they perfitly knowe that we weare not this apparel for religion, but for order and obedience; and that they have been borne withal herein almost thees six yeres; and yet they are rather more then less offended with the wearing of priestly apparel, they are not now weak in faith herein for lack of knowledge, but corrupt in opinion for wilfulnes, stowtnes, and singularitie. And therfore theire offence herein is not to be regarded. 1 Cor. ix. Matt. xv.

The second reason.

Wee must not weare such apparel as offendeth our bretherne: but by wearing of Priestis apparel we offend our bretherne. Therefore we must not weare Priestis apparel. 1 Cor. x.

The answer.

It is most playnely knowen, that is the Quenes Majes-

BOOK II.

ties injunction and commandment, that we Ministers shuld weare Priestes apparell. Which commandment in things indifferent, (as the wearinge of Priestis apparel is,) ought to be obeyed and fulfilled, even for conscience sake, as Poule saith. And it is further knowen, (as I wold wishe it were in prynte so declared,) that almost the whole realme, as wel Protestants as Catholikes, do allow the same apparel to be worne, not for religion, but for order and obedience. Therefore they that be offended with the wearinge of Priestis apparel, take the offence, and the wearers give none. But they that be offended withall, give the offence, in that they openly refuse to weare the said apparel, which is now commonly receaved and worne even of the Protestants; and say withal, that it cannot stand with the libertie of the Gospel to wear it. For so by the Gospel they seeme to condemne the reast of the Protestantes, which doo allowe Priestes apparel, or weare it. Whereby the people, and other also, thinke that we Protestants disagree in our religion. And therfore they refuse to beleave it; as doubting of the truth therof. And our enymies slaunder and mocke it as false, for this our variance (as it is thought) in religion. And so the trueth is hindered, the majestie thereof defaced, and the autoritie discredited. Wherefore thus maye we wel use theire own reason against them. Ministers must weare no apparel that offendeth other: but theire wearynge of other apparel then priestly offendeth other. Therefore Ministers must weare no other apparel then is priestly.

Rom. xiii.

The third reason.

Durant, Maurus, and other write, that Priestis apparel hath many superstitious significations; and hath been and shuld be sanctified; and judgeth it so necessarye, that Ministers cannot serve God wel in the Church without it. Therfore Priestis apparel ought not to be worne.

57

The answer.

Wee do not defend the wearing of Priestis apparel, as it hath been superstitiously used, but as it is now commanded,

and thought to make for good order. Therfore this reason is not good, bycause there is more in the consequent then is in the antecedent. Yea, it is a *fallax à dicto secundum quid ad simpliciter;* bycause it concludeth, that forasmich as Priestis apparel, which hath been superstitiously used, is not to be used, as it was used so; therfore it ought not to be used and worn at al, without such abuse. But to the foresaied reason, "Durant, Maurus, and other write, that "Priestes apparel hath many superstitious significations, "and hath been judged so necessarye, that Priestes could "not serve God wel in the Church without it. Therfore "Priestis apparel ought not to bee worne." If we wil make a syllogisme of this *enthymeme*, we shal wel understand the untrueth of this reason. Whatsoever thing hath been superstitiously used, ought not to be used: but Durant, Maurus, and other write, that Priestes apparel hath been superstitiously used. Therfore Priestes apparel ought not to be used. Now, who seeth not that the major is false? For meat consecrated to idols might be eaten without synne, 1 Cor. x. thoughe by such consecration it was idolatrously used. The difference of meate and dayes, which were commanded and kept for religion, may be, for al that, stil kept for policie and order. Though God commanded that there shuld be no altar but at Hierusalem, to do sacrifice upon; and if there were, it was idolatrye: yet the children of Reuben, Gad, Josue xxii. and Manasses, builded up an altar out of Hierusalem, in remembrance that they were Goddes people, and served the same God that the reast of the children of Israel did; and it was allowed as lawfully doen. So may we use Priestis apparel for order and obedience, however it hath been superstitiously used.

Agayne, if it were true, (as it is not,) that we ought not to weare Priestes apparel that hath been used with superstition; yet such apparel of Priestes that hath been made since true religion hath been received, and is stil made, may bee worne. Therefore the foresaied reason is a *fallax* (as I saied) *à dicto secundum quid ad dictum simpliciter.*

BOOK II.

The fourth reason.

1 Thess. v. Wee ought by Poule to forbeare from al appearance of evil. But in apparel, to go like a Papistical Priest, hath the appearance of evil. Therefore we ought not to go in Priestis apparel.

The answer.

The minor is not true. For no apparel hath any appearance of evil; and no man is to bee judged thereby to be evil. For of al indifferent things, as meate, drynke, dayes, and apparel be, Poule saith, *Nemo vos judicet in cibo, in potu, aut in parte diei festi.* For by the same Poule, neither meat, drink, nor apparel, be the kingdome of God: they be neither good nor bad. The lawyer weareth a typpit and a gown, like a Papistical Priest; yet no man judgeth him to synne, or to be a Papist therefore. The mourner weareth a capp like a Priest; yet no man reproveth him, or thinketh him to be a Papist for it. The porter, the horsekeeper, sometyme weare a lynnin garment, like a surplesse, yet no man judgeth them to do amisse, or to be Papists for it. Therefore, it is not the fashion of Priests garments that hath the appearance of evil.

Col. ii. Rom. xiv.

If it be saied, that Priestes apparel hath the appearance of evil, bycause it showeth who is a Priest, and putteth difference betwixt a Priest and another: I answer, that the apparel of Priestes ought not to be judged to have the show of evil, for showing and putting such difference. Bycause the Priest is of another call and office than any other man is: (and it is reason that he shuld be taken as he is:) so it standeth with good order, that by difference of his apparel it shuld be declared; and so it is not to be disallowed. For that both Scripture and reason allow order. Further, by-
58 cause to be a Minister, as he is now, is not evil: bycause his ministery is now whole accordinge to the worde of God. Therfore the apparel, which is appoynted and used to show that this man or that man is a Minister, is not evil, but good. But if it be saied, that Priestes apparel was invented and used for religion, and to shew forth a Papistical

Priest, such one as saith Masse, and mayntayneth idolatrye and superstition; then I answer, that thoughe it was first so ordeyned, and for that cause used; yet it is not now appoynted, nor used for any such superstitious end. As I wold to God it were so taught by publike doctrine in prynte, and then al this strife wold be at an end. But the saied apparel is worne and appoynted to put difference betwixt a Priest and another man; and to show who is a Priest, that he may be estemed as he is, even the Minister of Goddes holy worde and sacraments. Therefore Priestes apparel hath not the appearance of evil, but of good. And so it is not forbidden by Poule, bycause he forbiddeth but that thinge which semeth and showeth to be synne indeed.

1 Cor. iv.

1 Thess. v.

The fifth reason.

Wee may not use indifferent thinges, when they bee commanded; bycause then of things indifferent, they be made not indifferent, but necessary. But Priestes apparel, though it be indifferent, is commanded, and so it is made not indifferent, but necessary. Therefore we ought not to use Priestes apparel, bycause it is commanded.

The answer.

If the apparel of Priestes ought not to be used when it is commanded, bycause then it is made, of indifferent, necessarye, why then make ye it necessarye without commandment? For in that ye wil not use it, and teach that in conscience you ought not to weare it, you make it therby, of indifferent, necessarye: not necessarye for policie, which is lawful; but necessarye for religion, which is ungodly. If this were true, that we might not use indifferent things when they be commanded, bycause then of things indifferent, they be made not indifferent, but necessarye; then we ought not to obey and kepe any lawe, that properly a prince doth make, bycause properly he maketh no lawe for vertue, or against vice. For that it is made already in the worde of God: for there al vertue is commanded, and al synne forbidden. But the lawes that a prince maketh, they be of things indifferent,

BOOK II.

which before his laws we might at our choise have doen them, or left them. But after they be commanded or forbidden by his lawe, we must nedes kepe the commanded, and shoyne the forbidden, even for conscience sake, as it is in Poule. If this were true, that we might not use thinges indifferent, when they be commanded, bycause then of thinges indifferent, they be made not indifferent, but necessarye; then we shuld not obey Poule, in commanding us not to eate the meate, nor to breake the holy daye, that our weake brothers will be offended withall: bycause by this his commandment, the absteynynge from meate, and the kepyng of holy dayes, which be thinges indifferent, be made not indifferent, but necessarye in the case of offence. But it is certen by Poule, that we must obey the prince, when of thinges indifferent he maketh them by his lawe necessarye: and we must not eate meate, nor break the holye daye, (as indifferent things as they be,) when and where thereby we offend our weake bretherne.

Rom. xiii. Rom. xiv. Rom. xiii.

Therefore we ought to weare Priestis apparel, even when it is commanded, thoughe by the commandement it is made, of indifferent, necessarye. Bycause it is commanded, not for religion, but for order. To end this answer, *necessarye* in this reason is taken two wayes. In the major for necessarye for religion; in the minor for necessarye for policie. And so there be fower termes in the syllogisme: and so the reason is not good. For it is a *fallax ab æquivocatione.*

Rom. xiv.

59 *The sixth reason.*

If we shuld graunt to weare Priestis apparel, then it might and wold be required at our handes, to have shawen crownes, and to receive more Papistical abuses. Therefore it is best at the first not to graunt to weare Priestis apparel.

The answer.

What wolde be requyred, if al Ministers did weare Priestes apparel, we knowe not. For thinges to come be out of our knowledge. But it is our part to judge the best, and to praye for the best. And we ought not to fear the worst,

but to trust for the best. Bycause we evidently see the Prince to set forth and to favour good religion, both in word and dede. This evil suspicion might be wel gathered, if the Prince were (as God forbid) a Papist; but in no wise, she being as she is, (God be thanked,) a Protestant. If we might thus reason of uncerten likelyhodes, then this might be saied: If they that be Ministers wil not wear Priestes apparel, as the Prince hath commanded, then it is to be feared (which I pray God be not) that she wil put them out of theire lyvinges, and out of the ministerie also, as wel lerned, and as necessarye as they be, as disobedient persons; as Eulabius, a Bishop, served his own sonne, bycause he wold not weare Priestes apparel, (as Camerarius in his Catechisme writeth, *cap. de Traditionibus:*) and that the Gospel shal be slaundered, hindered, and lesse loved for such unruly teachers therof. The which is a great deal worse, than to have a shaven crowne, which is worne without superstition. But bycause this kinde of reasonynge is both hateful and uncerten, I wil leave to speake more of the foresaid reason, for that it is uncerten, and so cannot prove that which is doubtful, nor disprove that which is certen.

[Number XXXII.]

The University's letter of thanks to the Archbishop of Canterbury, upon their obtaining a licence to eat flesh on Wednesdays.

QUANTIS beneficiis à dominatione tuâ, jam superioribus sæpe temporibus affecti simus, non agnoscimus solum (reverendiss. Domine) sed præ nobis etiam ferimus libentissimè. Et quanquam sanè aut virtus tua, aut etiam ad gratificandum propensum studium, te ad perpetuam quandam beneficentiam exsuscitat, tamen hoc certè quicquid est commodi, quod per te sumus consecuti, tantâ præsertim celeritate, vix potuisse quidem confieri credidimus, petere à te certe non ausi simus. Quo tua est uberior laus, sive consilii, qui nostris admonitionibus non egueris, sive benignitatis, qui tanto

Ex Registro Literar. Orat. Publ. Cantab.

BOOK II.

beneficio Academiam diutius solicitè carere non passus sis. Quare quod Academiæ rationibus tam opportunè prospexerit dominatio tua, cum in eo tibi omnes debemus plurimùm, tum posteri etiam nostri hujus tuæ beneficentiæ memoriam, benevolentiâ prosequentur sempiternâ.

Deus Opt. Max. dominationem tuam quam diutissimè nobis reique publicæ conservet incolumem. Vale. 15. kal. Decemb. 1564.

Tui Honoris et Dignitatis Studiosissimi
Procancell. et Universus Sen. Cant.

Reverendiss. in Christo Patri D.
Archiepo. Cant. patrono nostro
colendissimo.

60

Number XXXII.

The manner how the Church of England is administered and governed. Drawn up by the Archbishop.

Ex vet. libro impresso.

THE Church of England is divided into two provinces, Canterbury and York.

The province of Canterbury hath the Archbishop of the same, who is Primate of al England, and Metropolitan; the Bishop of London, Winchester, Elye, Chichester, Hereford, Salisbury, Worcester, Lincolne, Coventry and Litchfield, Bath and Wells, Norwich, Exeter, Rochester, Peterborough, S. Davids, S. Asaph, Landaff, Bangor, Oxford, Glocester, and Bristol.

The province of York hath the Archbishop of the same, who is also Primate of England, and Metropolitan; the Bishop of Durham, Carliel, and Chester.

Amongst us here in England, no man is called or preferred to be a Bishop, except he have first received the orders of priesthood, and be wel hable to instruct the people in the holy Scriptures.

Cathedrals.

Every one of the Archbishops and Bishops have their several cathedral churches, wherin the Deans bear chief rule, being men specially chosen, both for their learning and godlines, as neer as may be.

These cathedral churches have also other dignities and canonries, wherunto be assigned no idle or unprofitable persons, but such as either be preachers or professors of the sciences of good learning.

In the said cathedral churches, upon Sondays and festival days, the Canons make ordinarily special sermons. Whereunto duely resort the head officers of the cities, and the citizens. And upon the worken days, thrice in the week, one of the Canons doth read and expound some piece of holy Scripture.

Archdeacons.

Also, the said Archbishops and Bishops have under them their Archdeacons, some two, some four, some six, according to the largenes of the dioces. The which Archdeacons keep yearly two visitations, wherin they make diligent inquisition and search both of the doctrin and behaviour, as wel of the Ministers as of the people. They punish th'offenders. And if any errors in religion, and heresies fortune to spring, they bring those and other weighty matters before the Bishops themselves.

Scripture read.

There is nothing read in our churches but the canonical Scriptures, which is done in such order, as that the Psalter is read over every month; the New Testament four times in the year, and the Old Testament once every year. And if the Curate be judged of the Bishop to be sufficiently seen in the holy Scriptures, he doth withal make some exposition and exhortation unto godliness. 61

Homilies.

And forsomuch as our Churches and Universities have been wonderfully marred, and so foully brought out of al fashion in time of Papistry, as there cannot be had learned Pastors for every parish, there be prescribed unto the Curats of meaner understanding, certain Homilies devised by learned men, which do comprehend the principal poincts of Christian doctrin, as of original sin, of justification, of faith, of charity, and such like, for to be read by them unto the people.

Common prayer.

As for common prayer, the Lessons taken out of the Scriptures, th'administring of the sacraments, and the residue of service don in the churches, are every whit don in the vulgar tongue, which al may understand.

BOOK II.

Touching the Universities.—Moreover this realm of England hath two Universities, Cambridge and Oxford.

And the maner is not to live in these as within houses that be inns, or a receipt for common guests, as is the custom of some Universities; but they live in colleges under most grave and severe disciplin; even such as the famous learned man Erasmus, of Roterodame, being here amongst us about fourtie years past, was bold to preferre before the very rules of the Monks.

In Cambridge be XIV colledges; these by name that follow:

Trinity colledge, founded by King Henry VIII.
The King's colledge.
S. John's colledge.
Christ's colledge.
The Queen's colledge.
Jhesus colledge.
Bennet colledge.
Pembroke colledge, or Pembroke hall.
Peter colledge, or Peter house.
Gunwel and Gaius colledge or hall.
One other Trinity colledge, or Trinity hall.
Clare colledge, or Clare hall.
S. Katharin's colledge, or Katherin hall.
Magdalen colledge.

In Oxford likewise there be colledges, some greater, some smaller, to the number of XXIV. The names wherof be as followeth:

The Cathedral Church of Christ: wherein also is a great company of students.

Magdalene colledge.
New colledge.
Marten colledge.
All Sowles colledge.
Corpus Christi colledge.
Lincolne colledge.
Auriel colledge.
The Queen's colledge.
Baylie colledge, or Baliol colledge.
S. John's colledge.
Trinity colledge.
Exceter colledge.
Brazen-nose colledge.
Th'University colledge.
Glocester colledge.
Brodegate hall.
Heart hall.
Magdalene hall.
Alborn hall.
S. Mary hall.
White hall.
New inne.
Edmond hall.

And besides these colledges that be in the Universities, this realm hath also certain collegiate churches, as Westmynster, Windesour, Eaton, and Wynchester. The two last wherof do bring up and find a great number of yong scholars; the which, after they be once perfect in the rules of grammar and of versifying, and wel entred in the prin- 62
ciples of the Greek tongue and of rhetorick, are sent from thence unto the Universities. As thus; out of Eaton colledge they be sent unto the King's colledge at Cambridge; and out of Wynchester unto the New colledge at Oxford.

The colledges of both the Universities be not only very fair and goodly built thorough th'exceeding liberality of the Kings in old time, and of late days, of Bishops and of noble men; but they be also endowed with marvellous large livings and revenews.

In Trinity colledge at Cambridge, and in Christ's colledge at Oxford, both which were founded by King Henry th'Eighth, of most famous memory, are at the least found four hundred scholars. And the like number wel neer is to be seen in certain other colledges, as in the King's colledge, and S. John's colledge at Cambridge: in Magdalen colledge and New colledge of Oxford. Besides the rest which we now pas over.

Every one of the colledges have their Professors of the tongues, and of the liberal sciences, (as they cal them,) which do trade up youth privately within their halls; to th'end they may afterward be able to go furth thence into the common schools as to open disputation, as it were into plain battail, there to try themselfe.

In the common schools of both the Universities, there are found at the King's charge, and that very largely, five Professors and Readers, that is to say, the Reader of Divinity, the Reader of the Civil Law, the Reader of Physick, the Reader of the Hebrew tongue, and the Reader of the Greek tongue.

And for the other Professors, as of Philosophy, of Logique, of Rhetorick, and of the Mathematicks, the Universities themselves do allow stipends unto them. And these

BOOK II.

Professors have the ruling of the disputations, and other school exercises, which be daily used in the common schools. Amongst whom, they that by the same disputations and exercises are thought to be come to any ripenes in knowledg, are wont, according to the use in other Universities, solemply to take degrees, every one in the same science and faculty which he professeth.

The ends of the Reformation.

We thought good to annex these things, to th'end we might confute and confound those that spread abroad rumours, how that with us nothing is don in order, and as ought to be don; that there is no religion at al, no ecclesiastical discipline observed, no regard had of the salvation of mennes souls; but that al is don quite out of ordre, and seditiously; that al antiquity is despised; that liberty is given to all sensuality and leud lusts of folkes; that the livings of the Church be converted to profane and worldly uses. Wheras in very trouth we seek nothing els but that that God, above al, most good, may have stil his honour truly and purely reserved unto him; that the rule and way to everlasting salvation may be taken from out of his very word, and not from mens fantasies; that the sacraments may be ministred, not like a maskary or a stage-play, but religiously and reverently, according to the rule prescribed unto us by Christ, and after the examples of the holy Fathers, which flourished in the primitive Church; that that most holy and godly fourm of discipline, which was commonly used amongst them, may be called home again: that the goods of the Church may not be launched out amongst worldlings and idle persons, but may be bestowed upon the godly Ministers and Pastors, which take pain both in preaching and teaching: that there may from tyme to tyme arise up out of the Universities learned and good Ministers, and others, meet to serve the commonwealth: and finally, that al unclean and wicked life may be utterly abandoned and banished, as unworthy for the name of any Christian.

And albeit we are not yet able to obtain this, that we have said, fully and perfitly, (for this same stable, as one may rightly cal it, of the Romish Augias, cannot so soon be tho-

roughly cleansed and rid from the long grown filth and muck,) nevertheles this is it whereunto we have regard; hither do we tend; to this mark do we direct our pain and travail: and that hitherto (through God his gracious favour) not without good success and plenteous increase. Which thing may easily appear to every body, if either we be compared with our own selves, in what maner of case we have ben but few years synce, or els be compared with our false accusers, or rather our malicious slaunderors. BOOK II. 63

The Lord defend his Church; govern it with his Holy Spirit, and bless the same with al prosperous felicity. *Amen.*

BOOK III.

[Number XXXII.]

The Archbishop to the Bishop of London; concerning licences for Preachers.

To the right reverend Father in God, and my loving brother, the Bishop of London, give these: Park. Regist.

AFTER my harty commendation to your good Lordship: for that the Queens Majesty is informed of divers indiscreet preachers, who be thought to be licenced partly by my letters, partly by other of our brethren; of which preachers, divers have deceived our expectation: wherupon for the better instruction of her subjects, her Highnes commanding the same, it is meet that we should take for hereafter a more diligent choise of such as shal sue for such licences. In the mean time, this is to pray and require your Lordship to signify to the rest of our brethren in my province, that they charge their Curats to suffer none to preach in their cures, by vertue of my licences, bearing date before the first day of April last past. Which order I find to have been used in my predecessors days, as in Bishop Cranmer's, I have to shew: who upon such occasion was compelled twice or thrice

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in his time to cal in licences before granted with addition partly of certain clauses, and partly bands, not to disturb the state of religion established by public authority: notifying also, that such as shal desire to be admitted by my licence or theirs, (being meet for the same,) shal be received again without any difficulty, or any great charges for their licences, bringing in their old.

Furthermore, this is also to require you in the Queens Majesties name, that the officers of the Ordinaries give charge, that no Curat be admitted to serve, coming out of any other diocess, except he bring the letter testimonial from the Ordinary where he did before serve: and also that they be advertised, that such Ministers as be not of grave and constant abode, let not out their benefices without the consent of the Ordinary; to foresee al unhonest pacts; as divers have deceived the Queens subjects in taking summs of mony for their leases, and afterward dishonestly departed from their places, to a manifest fraud of their said farmers.

Your loving brother,

From my house at Lambeth, this XII. *day of May*, 1565. Matth. Cant.

Number XXXIII.

64 *A Dietary; being ordinances for the prices of victuals and diet of the Clergy: for the preventing of dearths.*

¶ *A Dietarie.*

Edwarde the Second.

Writtes published after the ordinaunce of Earles and Barons. Anno Domini. 1315.

EDWARDE, by the grace of God, King of Englande, &c. To Shiriffes, Majors, Bailiffes of fraunchises, greetyng. Forasmoch as we haue heard and understanded the greevous complayntes of Archbishops, Bishops, Prelates, and Barons, touchyng great dearth of victuals in our realme: we ordeyne from henceforth, that no oxe stalled or corne-fedde be solde

for more then xxiiii*s*. No other grasse-fed oxe for more then xvi*s*. a fat stalled cowe at xii*s*. another cowe lesse woorth, at x*s*. a fat mutton corne-fed, or whose wool is well growen, at xx*d*. another fat mutton shorne at xiiii*d*. a fat hogge of two yeres olde at iii*s*. iiii*d*. a fat goose at ii*d*. *ob*. in the city at iii*d*. a fat capon at ii*d*. in the citie ii*d*. *ob*. a fat hen at i*d*. in the citie at i*d*. *ob*. Two chickens at i*d*. in the citie at i*d*. *ob*. foure pigions i*d*. in the citie three pigions i*d*. *Item* xxiiii. egges a peny, in the citie xx. egges a peny. We ordeyne to all our Shiriffes and our other ministers whatsoever they be, that yf any person buy or sell any of the thynges above named, contrary to our ordinaunce aforesayde, that the ware be forfaite, and due penaltie set vpon them according to their desart. Yeuen at Westminster vnder our Great Seale the xiiii. day of Marche, the viii. yere of our reigne.

This writte was published in the Shiriffes countie in Kent, in the feaste of Saint Agapetus the martyr.

EDWARDE, by the grace of God, &c. to Shiriffes of Kent, greetyng. Forasmuch as through to outragious and vnmeasurable seruices of measses and meates, the which great personages of our realme at this tyme haue made and used to make, and yet do make and vse in their houses, and herevpon other meaner men of the same realme, for whom it is not conuenient to take vpon them such thynges, do endeuour and enforce themselues to counterfaite the great estates in doyng such outrages, farther than their state requireth: and besydes this, because many idle persons vnder colour of mynstrelsie, and going in messages, and other faigned busines, haue ben and yet be receaved in other mens houses to meate and drynke, and be not therewith contented, yf they be not largely consydered with gyftes of the lordes of the houses: many ylles are come to the sayde realme, both to the apayrynge of the good health of mens bodies, and also to the destruction of the goodes of the realme, and to the great decay and impouerishment of the sayde realme: we wyllyng to restrayne suche outragious

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enterprises and idlenes, and the yiles that myght chaunce therof, and to take them cleane awaye so farree as we may, by the assent and aduise of our counsell, haue ordeyned, that the fourme which foloweth be holden and kept touchyng the thynges aboue written. First, that the great Lordes of the realme cause not to be serued in their houses aboue two courses of fleshe, of foure kyndes of fleshe, that is to say, the one and the other course double, without any more, sauyng that the Prelates, Earles, and Barons of the greater sort of the lande may have one measse betwene, of one sort of fleshe at their table yf they lyst. And likewise that they make vpon the fyshe day their seruice of two courses in foure kindes of fyshe without any more, or one measse betwene of one kynde of fyshe, yf they lyste, and that whosoever shall do otherwise, be greuously punished by our officers. And lykewyse that to the houses of Prelates, Earles, and Barons, none resort to meate and drynke, unlesse he be amynstrel, and of these minstrels, that there come none except it be three or foure minstrels of honour at the most in one day, vnlesse he be desired of the lorde of the house. And to the houses of meaner men, that none come unlesse he be desired, and that such as shall come so, holde them selues contented with meate and drynke, and with such curtesie as the maister of the house wil shewe vnto them of his owne good wyll, without their askyng of any thing. And yf any one do agaynst this ordinaunce, at the firste tyme he to lose his minstrelsie, and at the seconde tyme to forsweare his craft, and neuer to be receaved for a minstrell in any house. Lykewise that no messenger, nor currour, come to any house to eate and drynke, yf he bryng not his maisters male, or haue some certaine message to do to the maister of the house. And concernyng archers and other idle men, that none come there unlesse he be desired of the maister. And we forbid under pain of our greuous forfaiture, that no man receave them to meate and drynke, contrary to the fourme of this ordinaunce. And therefore we commaunde you, and earnestly enjoyne you, that you cause the thinges abousayde to be published in

cities, boroughes, market townes, and other places within your bayliwicke, where you shall see it meete to be done, and the same earnestly to be kept vpon the paynes aforesayde. Yeuen at Langley the vi. day of August, in the ix. yere of our reigne.

Christus.

" AS it was in the dayes of Noe, so shall it be in the Math. xxiv.
" dayes of the Sonne of man. They were eatyng and
" drynking, &c. even unto the same day that Noe entred
" into the Arke, and the flood came, and destroyed them
" all. Lykewise in the dayes of Lot, they were eatyng Luk. xvii.
" and drynkyng, &c. But the same day that Lot went out
" of Sodome, it rayned with fire and brymstone from heaven,
" and destroyed them all: even thus shall it be in the day
" when the Sonne of man shall appeare."

Constitutio Thome Cranmeri, Archiepiscopi, et aliorum fratrum suorum.

IN the yere of our Lord M. D. xli. it was agreed and condescended vpon, as wel by the common consent of both Tharchbishops and most part of the Bishops within this realme of Englande, as also of diuers graue men at that tyme, both Deanes and Archedeacons, the fare at their tables to be thus moderated.

First, That Tharchbishop should neuer exceede vi. divers kyndes of fleshe, or vi. of fishe, one the fishe dayes; the Bishop not to exceede v. the Dean and Archdeacon not above iiii. and al other vnder that degree not above iii. Provided also, that the Archbishop myght haue of second dishes iiii. the Bishop iii. and al others vnder the degree of a Bishop but ii. As custard, tart, fritter, cheese, or apples, peares, or ii. of other kyndes of fruites. Prouided also, that if any of the inferiour degree dyd receaue at their table any Archbishop, Bishop, Dean, or Archdeacon, or any of the laitie of lyke degree, *vidz.* Duke, Marques, Earle, Vicount, Baron, Lorde, Knyght, they myght have such provision as were meete and requisite for their degrees.

Prouided alway, that no rate was limitted in the receau-

yng of any ambassadour. It was also prouided, that of the greater fyshes or fowles there should be but one in a dishe, as crane, swan, turkeycocke, hadocke, pyke, tench: and of lesse sortes but two, *vidz.* capons two, pheasantes two, conies two, woodcockes two. Of lesse sortes, as of partriches, the Archbishop iii. the Bishop and other degrees vnder hym ii. Of blackburdes the Archbishop vi. the Bishop iiii. the other degrees iii. Of larkes and snytes, and of that sort but xii. It was also prouided that whatsoever is spared by the cuttyng off of the olde superfluitie, shoulde yet be prouided and spent in playne meates for the relieuyng of the poore. Memorandum, that this order was kept for two or three monethes, tyll by the disusyng of certaine wylful persons, it came to the olde excesse.

Inter Constitutiones Legantinas, editas Londini, sub anno 1555. *Presidente Reginaldo Cardinali Polo, decret.* 5.

THE example of lyfe is a certaine effectuous kynde of preachyng. Therfore all Bishops, and all other Prelates of the Church, be monished and commaunded to lyue soberly, chastely, and godly, abstaynyng not only from all euyll, but also from all shewe of euyll: that their persons, houses, 66 families, tables, implementes of house, may be worthyly called a mirror of modestie and frugalitie. Whereupon the vse of precious and sylke garments be forbydden them. At their table whatsoever guest there be, shall be set no more then three kyndes of meate, or at the most foure, which is in the respect of the qualitie of this tyme graunted by pardon and indulgence, rather than by allowance, besydes fruite and banquettyng dishes. As for further furnyshyng of their table, let it be, readyng of holy bookes, and godly communication.

Cavete à crapula et ebrietate.

Number XXXIV.

Cawses of the dearthe of corne: and remedies.

FIRST, wealthie fermers, that ought by statute to bring so much corne to the market as thei buie for seede, do perhaps bring, for coulours sake, iii. or iiii. bushell, and bargain with him, of whom thei buie their iii. or iiii. bushell for seed, to deliver at a certain place appointed a number of quarters at the like price; so that neither of theis ii. parties fournishe the market enie more, and speciallie the buier, althoughe he have perhaps c. quarters in his barne to sell. MSS. penes me. 1.

Item, If perhaps barnes be at enie time charged to serve the market according to eche mans quantitie of corne, some will keape a great portion of corne readie thresshed hid within the mowe of corne in sheaf. 2.

Item, All maner craftsmen, that are well able to live of their occupation, yea and manie batchelers, at the first comming in of corne in harvest, do buie some xx. quarters, some c. some v. or vi. hundreth of barlie: which thei make into malt, and lay up in back roomes untill Midsummer, when they think to have best utterance for it. 3.

Item, The victualers to the citie by water and land, that dwell in the countrey, have so much in store, that manie times looking for a greater dearthe, it is not conveied to the citie while it is good. And great pitie it is, that thei shoulde have enie more in store then wold loade a barge or cart, and asmuche for the next return from the citie, and not more at once. 4.

Item, Such victualers as dwell within the citie, when thei perceive a likelihood of dearthe, thei stray abroade in the countrey, and give a small portion of money in earnest for manie hundrethe quarters at a price agreed upon. 5.

Item, Bakers and brewars, perceaving a dearth of corne liklie to ensue, do engrosse a great somme against the yeere following, which is a great hindrance to the cheapnes of corne. 6.

Item, In the counties of Oxford, Berks, Bucks, Cambridg, Hartford, Surrey, Essex, Kent, Norffolk, Suffolk and South- 7.

BOOK III.

wark, there be licenses to buie and sell graine, graunted by the Justices of the peace, to suche persons as may in lands dispende yeerlie xxx. or xl. pounds: and to suche fermers as have let out their ferms for xx*l.* yeerlie above the rent: and also to a number of inhoulders.

8. *Item*, There are licenses graunted to divers craftsmen, as diers, clothiers, shoomakers, weavers, &c. who give up their occupation, and get them a license to sell graine. And some have license, and kepe still their occupation.

9. *Item*, The badgers, that be licensed, do most communelie buie their graine in barnes, and not in the market, which graine afterward thei kepe in great quantitie in lofts and cellers, untill thei espie their time to utter it.

10. *Item*, Such Justices of the peace, that set forward the said licenses in open sessions to persons of great wealthe, are men of great tillage themselves, and commune sellers of corne to badgers secretlie in their barnes.

67 *Some remedies for the foresaid abuses.*

1. That it wold please the Quenes Majesties Counsell, to pick out vii. or viii. Justices of the peace, that be no cornsellers in the said shires, and admit special trust to them, to see the forsaid abuses redressed, aswell in graunting of licenses in open sessions, as in seeing the marketts well served by such as have it in their barnes. But chieflie in the countie of Oxford, with speciall mention of Henley towne, where at this present are all the disorders above mentioned.

2. *Item*, To such Justices, as will for the commune weales sake take some paines in seing that fermers bring their corne to market, wheras indeed the market is generallie ill served, were it not for such poore men that sell for verie necessitie, either to make rent, or otherwise to serve in their house of necessaries.

3. *Item*, That the said Justices of peace, well waying the forsaid abuses, pik out in everie hundred iiii. substantiall honest men, to see such good ordres well kept, (who may be no corne men as nighe as thei can,) and to make relation of their doings in that behalf to the said Justices monthelie.

Item, To take order as nigh as thei can, that whatsoever corne is brought to the market, it may there be bought, and not caried back again unsold.

In com. Oxon. Henry Norris, Robert Fines, Edmunde Ashfield, Hercules Rainsford.

In Berks, Sir Henry Neuell, William Hide, Richard Warde, Jhon Winchcombe, Griffith Courteis, Edmunde Dockwray, Roger Yong.

In Bucks, my Lord Windesor, Sir Robert Drurie, —— Hautrey, Jhon Goodwine, —— Craiford, Thomas Fermer.

Number XXXV.

A forme of licence for preaching of old custome used. Granted by Bishop Fisher, Chancellor of the University of Cambridge.

UNIVERSIS sancte matris Ecclesiæ filiis, presentes literas inspectur. vel audituris; Johannes Dei gratia, alme Universitat. Cantabrigie Cancellarius, et ejusdem Universitatis cetus unanimis Regentium et non Regentium, salutem in Domino sempiternam. Universitati vestrî notum facimus per presentes, quod Julianus Episcopus Ostiensis miseratione divinâ, pro divini cultus et fidei catholice incremento, ac Christiane religionis augmentatione, ad petitionem et instanc. providi viri Thome Cabolde, Domini Pape pro natione Anglie, Scotie, et Hibernie, in Romanâ curiâ minoris penitentiarii, per quandam bullam, que sic incipit, *Julianus Episcopus, miseratione Divinâ Ostiensis*, &c. concessit nobis et successoribus nostris, authoritate Domini Pape Alexandri Sexti apud Sanctum Petrum sexto nonas Maii, pontificatûs sui anno undecimo, de ejus habundante gra. et speciali mandato super hoc vive vocis oraculo illi facto, licentiam et liberam facultatem imperpetuum, eligendi singulis annis duodecim Doctores seu Magistros et Graduatos, in Presbyteratus ordine constitutos, et ad predicandi officium magis idoneos, qui sub Universitatis sigillo communi electi et deputati, ubique per totum regnum Anglie, Scotie, et Hi-

MSS. penes me.

BOOK III.

bernie, populo et clero verbum Dei predicare et seminare possint; *Dummodo* predicti Doctores, seu Magistri et Graduati prefati, et hujusmodi, ad predicandi officium sic electi et deputati *non predicent in locis, ubi Ordinarii locorum predicant, nisi de eorum consensu*, constitutionibus et ordinationibus apostolicis; ac statutis et constitutionibus provincialibus et synodalibus, aut Othonis et Octoboni, ceterisque contrariis quibuscunque in regno Anglie, Scotie, et Hibernie, non obstantibus, nec non locorum ordinariorum licentia super hoc minimè requisita; *consensu tamen rectorum ecclesiarum interveniente.* Que omnia et singula plenius et evidentius in predicti Ostiensis Epi. bulla apparent.

68 Nos igitur Johannes Roffensis Episcopus, Cancellarius antedict. cum cetu unanimi Regentium et non Regentium Universitatis predict. authoritate prefat. bullæ nobis in hac parte concessa, ad officium predicandi hujusmodi, dilectum nobis in Christo Christophorum Bayley Presbyterum, Artium Magistrum, *pro anno duntaxat post dat. presentium*, eligimus, preficimus, et deputamus. Vosque in Domino oramus et obsecramus, quatenus quum prefatus Christophorus ex Alumpnis nostris unus, ad vos, ecclias, vel capellas vestras accesserit, ad officium predicationis hujusmodi exercendum, ipsum cum omni favore, quo poteritis, admittatis. In cujus rei testimonium sigillum commune Universitatis predict. apposuimus. Dat. Cantabrigie ultimo die mensis Maii anno salutis humane millesimo quingentesimo vicesimo secundo.

Number XXXVI.

A forme of licence for preaching, now used.

MSS. penes me.

EDWARDUS HAWFORDE Sacræ Theologiæ Baccalaurius, alme Universitatis Cantabrigie Procancellarius, Magistri et Scholares ejusdem, omnibus et singulis præsentes literas inspecturis, visuris vel audituris, salutem in Domino sempiternam. Cum nuper Serenissima Regia Ma-

jestas per suas literas patentes, gerentes dat. apud Westmonast. vicesimo sexto die mensis Aprilis, anno regni sui tertio, inter alia privilegia et libertates Universitati Cantabrigie indulta, pro Divini cultus, fidei et religionis Christianæ incremento, etiam dederit et concesserit nobis et successoribus nostris aucthoritatem et facultatem eligendi et emittendi singulis annis imperpetuum, duodecim Doctores, Magistros sive Graduatos; qui ubicunque in et per totum regnum Angliæ et Hiberniæ, populo et Clero, verbum Dei prædicare et seminare possint, licentiâ Ordinariorum locorum super hoc minimè requisitâ, prout ex earundem literarum patentium inspectione plenius liquet et apparet:

Notum vobis facimus, quod nos antedicti, Procancellarius, Magistri et Scholares Universitatis predictæ, Georgium Withers in Artibus Magistrum, unum ex prædictis duodecim prædicatoribus, hoc præsenti anno per nos emittendis, assignavimus et deputavimus, ac per presentes assignamus et deputamus. Dantes et concedentes eidem Georgio, virtute et vigore dictarum literarum patentium, aucthoritatem et facultatem prædicandi et seminandi verbum Dei, tam Clero quàm populo, in et per totum regnum Angliæ et Hiberniæ, *durante vita sua naturali.* Ac rogantes, et in Domino vos obsecrantes, quòd cum præfatus Georgius Withers ad vos, ecclesias seu capellas vestras accesserit ad hujusmodi officium prædicationis exercendum, ipsum cum omni favore recipiatis et tractetis, et officium suum prædict. exequi permittatis. In cujus rei testimonium, sigillum nostrum commune præsentibus apponi fecimus. Dat. Cantabrigiæ quinto die mensis Novembris, anno regni Elizabethæ, Dei gratia Angliæ, Franciæ, et Hiberniæ Reginæ, Fidei Defensor. &c. quinto, 1563.

Number XXXVII.

A Clause of privilege, for licencing Preachers: sued to be graunted of King Edward VI. to the University: but not obteyned.

MSS. penes me.

VOBIS preterea, de quorum erga sacrosanctum Christi Evangelium zelo, etiam secundum scientiam, viteque et morum integritatem plenam in Domino fiduciam obtinemus, Ad nominand. eligend. approband. et licentiand. quoscunque duodecim probos et discretos viros prefate Universitatis
69 nostre in ordinibus constitutis, quos ibidem in sacra Theologia magis peritos, de tempore in tempus repereritis, verbum Dei juxta talentum eis a Deo creditum, in quibuscunque ecclesiis et locis ecclesiasticis totius regni nostri Anglie, ac dominiorum ejusdem, sermone Latino vel vulgari predicaturos et proposituros, plenam et integram tenore presentium, concedimus auctoritatem et facultatem, quibuscunque legibus, ordinationib. jurisdictionib. statutisve hujus regni nostri Anglie in contrarium fact. sive edit. aut imposterum faciendis in aliquo, non obstantibus.

Number XXXVIII.

Queen Elizabeth's grant to the University for licencing Preachers.

In literis patentibus Domine Regine Elizabethæ.

MSS. penes me.

ET ulterius de gra. nostra speciali, ac ex certâ scientiâ, et mero motu nostris, pro nobis, heredibus et successoribus nostris, damus et concedimus prefat. Cancellario, Magistris, et Scholaribus Universitatis nostre Cantabr. predictis, et successoribus suis; quod ipsi et eorum successores, *juxta consuetudinem suam laudabilem ante hàc ibidem usitat. ac privilegia in ea parte indult.* imperpetuum, habeant auctoritatem et facultatem, eligendi et emittendi singulis annis duodecim Doctores, Magistros sive Graduatos, ad predicandi officium idoneos. Qui sic electi, et sub Universitatis predict.

sigillo communi admissi, ubicunque in et per totum regnum nostrum Anglie et Hibernie, populo et Clero verbum Dei predicare et seminare poterint, licentiâ Ordinariorum locorum super hoc minimè requisitâ. BOOK III.

Number XXXIX.

Dr. Beaumont, and some other Heads of colleges in Cambridge, to their Chancellor, to stay a proclamation that was coming forth for the University to wear the apparel.

Clarissimo ac ornatissimo viro D. Guil. Cecilio Regiæ Majestatis Secretario, dignissimo Academiæ Cancellario, et patrono nostro dignissimo.

CUM voluntatem tuam, uti de reliqua repub. sic de Academia nostra bene merendi, semper constantem esse intelligamus, facimus hoc tempore, honoratissime vir, ut in præsentis magnitudine difficultatis, causam nostram non verborum flumine, sed paucis admodum agentes, tuæ fidei commendemus. Est autem, quod te, hominem alioqui et in humana politia, et in summa religionis exercitatum penitus latere non potest, de edicto rationis vestiariæ. Cujus jamdudum apud nos magnopere fama percrebuit; fore scilicet, ut ad illius præscriptum vetus omnes nostræ Academiæ alumni, quadam necessitate imposita, redigantur. Qua quidem in re, cum nobiscum ipsi quotidie recordamur, quanta sit apud nos et piorum et eruditorum multitudo, qui testimonio conscientiæ usum omnem ornatus hujusmodi sibi illegitimum ducant, et quorum discessu (si vis edicti urgeat) omnino est periculum, ne Academia nostra orba fuerit: nostri esse officii putamus imprimis, ut ea conditione fratrum ac nostratium tibi patefacta, vehementer à tua prudentia per literas contendamus, ut pro ea tum fide, tum gratia, quam apud serenissimam regiam Majestatem obtines, ad remittendam promulgationem ejusmodi, teipsum intercessorem interponas. Nobis enim, quantum ipsi animadvertere possumus, habita presertim ratione de præsenti statu Academiæ, hæc 70

MSS. penes me.

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quasi oneris levatio nullum vel incommodum, vel periculum, videtur allatura. Contrà vero, impositio et prædicationi divini Evangelii, et bonis literis valde veremur, ne nimis adversaria futura sit. Quare de communi sententia placuit ad tuum patrocinium in hac causa confugere ; eam si tu solita prudentia et humanitate expediveris, non solum nobis, verum etiam reipub. hoc dedisse beneficium putabere. Dominus Jesus Honorem tuum nobis et patriæ quam diutissimè conservet
Anno 1565. incolumen. 26 die Novemb.

Honori tuo deditissimi,
Robert. Beaumont.
Rogerus Kelk.
Matth. Hutten.
Ri. Longworth.
Jhon Whitgifte.

Number XL.

For orders in apparel, and other things at Oxford.

MSS. penes me.

IMPRIMIS, Every Hedde of college, hal, or house of study, shal goo apparelled in such sorte as ys fitte to hes vocation ; that is to seye, scholer lyke ; to weare when they goo abrode, longe gownes, or hodes, or typetts, and square or four cornered capps, as the lawdable custome hathe bene heretofore.

Item, Such Heddes as have taken degree of schole shal prepare themselfs to the takynge thereof, in suche sorte, that hee or they bee Master of Arte, or Batchelor, or Doctor of Divinitye, or Doctor of Physicke, or Lawe, within the space of two yeres.

Item, No Hedde, or other Graduate or Scholer, havinge anye lyvinge in anye college, or anye other spiritual lyvinge, shal weare anye shirte with a ruffe at the sleave, neyther with anye ruffe at the collar, aboue the bredethe of one finger, and that without ony work of sylke.

Item, No Scholer, Graduate, Fellowe of onye college, or

having onye other spirituall lyvinge, shal in onye of his hose weare aboue a yarde and three quarters in the outside of the same; and without slyppe, cut, pownce, welte, or sylke, savynge the stytchynge of the stocks, or the clocks of the same; neyther lyne them with onye other stuffe to make them swelle or puffe out, more then one lyninge.

Item, That no Graduate go out of hes college or halle in the day-time into the towne, but in hes gowne and hode, or gowne and typpet, (if it bee lawful for him to weare a typpet by the lawes of the realme,) and that no Scholer, Graduate, Fellowe, or Probationer, havynge onye lyvynge of onye college, weare upon his hedde in the seyd Universitye in the time of hes helthe, anye other cappe then square.

Item, That all Graduates cumynge to common exercise or disputations in ther faculties in the scholes, common prayers in Seynt Maryes church, or sermons *ad Clerum*, come in ther habyts and hodes, according to ther degrees in the scholes.

Item, That everye one of them that offendethe in onye of thes premisses, shal paye, so often as he offendethe therin, vi*s*. viii*d*. The which seyd vi*s*. viii*d*. shal bee levyed by the Proctors for the tyme beynge, to the use of the Universitye.

Item, That no Scholer under the degree of a Master of Arte, or a Bachelor of Lawe or Physycke, comme at the sessions, without special leave of the Vice-Chancellor, upon the peyne of x*s*. to bee levyed by the Proctors or ther deputies, to the use of the Universitye.

Item, That all Heddes, and all other Scholers, of what 71
degree soever they bee, shal weare in ther cherches or chappels, at the tyme of common-preyer, surplesses and hodes, according to ther degree.

Item, That on the next workynge-daye, before the first day of everye terme, ther be had a solempne Communion, and common-preyer in Seynt Maryes cherche at ix. of the clock, wherat the whole Universitye shalbee bounde to bee present.

Item, Wheras the old statutes do grawnte to everye Mas-

BOOK III.

ter of Art Regent, a negative voice in graces, it is decreed, that what tyme anye grace shal chance to be denyed three tymes in the whole, by anye one or more, at the third tyme the cause of that grace so denyed shal bee given to the Commissarye and Proctors; and then that cause, without onye mention or signification of the partye or partyes denying, that shal bee signifyed the next Congregation; and if then it shal bee thought sufficient by the Commissarye, Proctors, and the more part of the Regents present, then that grace so denyed before, to remayne as denyed still: yf not, then to bee taken as grawnted, and so to bee pronounced. And if no cause bee shewed, then if it pass by the more part, to bee taken as grawnted.

Number XLI.

The Chancellor of Cambridge to the Vice-Chancellor, directing him how to proceed against certain preachers, and many others in St. John's and other colleges, that had in a tumultuous manner preached against and cast off the orders established.

MSS Guil. Petyt. Armig.

AFTER my very harty commendations. Wher at the tyme of the wryting of my former letters to yow, I was much perplexed with the insolency of the rash attempts of so great a nombre, as was reported to have manifestly invaded the authority of the Prynce, by wilful breaking of common orders in that Universite; now uppon more certenty receaved, as wel by your letters, as by others of credit ther, I am recomforted, in that I see the elders and fathers of that Universitie, with others of approved lerning and godlynes, remayne untouched with this leud leprosy of libertines; and most of al to understand, that among so many societies in colleges, none, that have bene stablished in orders, have thus riotously shaken off the yoke of obedience and ordre, but onely one. And yet in that I perceave an untrew or unadvised wryting of the Master, (for yet I wil use no worse word,) alledgyng, that al his company, accompting

them three hundred in nombre, had throwen off surplises: this amazed me more then, now that I understand the truth, I neded. Now therfore, consideryng I understand upon how light occasions this disorder hath begon, and how easy and nedeful it is in tyme to staye and reform it, I have thought mete to gyve to yow, as to the principal officer in that Universitie in my absence, knowledg; that though I thynk myn own authoritie in that Universitie as Chancellor, or otherwise, as I am called into the service of the Prynce, though unworthy, in any part of the realme, wold serve me to direct a reformation of disordered and disobedient persons; yet, I have, for discharge of my duty, imparted to the Quenes most excellent Majesty some part of this late disorder, in violation of hir ordonances, grounded upon the lawes of the realme. Whose Majesty, beyng indede therwith much provoked to offence, charged me to use al severitie expedient to punish the authors and maintainers hereof; and offered to me such furder ayde of hir pryncely authoritie, to chastise the same, for example, as I shuld thynk requisite. But my regard to the good fame of that Universite was such, as I wold nether express to hir Majesty the greatness of the offence, nor seme to have nede of furder authorite, than alreddy, as Chancellor, I had: meaning indede to cover the greatnes of the fault, as I might, and to heal it with the help of you, and other the grave men of that Universite 72 as I ought.

And I require yow to cal together al the Heads of colledges, and other the grave Graduates of that Universite, whom this leprose infection hath not touched, and to recommend my most harty and earnest desyre to every of them, that as they intend the honor of God, the preservation of Christian unity, the good name of that honourable and famose Universite, the favor of our soveraine Lady the Quenes Majesty towards the same; and lastly, which is of lest estimation, as they regard my poor good-wil towards the whole boddy, and every good member of the same; wherof I have gyven some testimony; so they wil persist and continew in the observation of uniform order in these

BOOK III.

external thyngs; which of themselves are of no other valew, but to make a demonstration of obedience, and to render a testimony of unite; and being broken and neglected, argue a manifest disobedience, and gyve occasion of no smal offence to many good and godly men; to the decaye of the estymation of the ministery. As it is dayly seene in what sort the estymation of the Ministers of the Church doth decaye.

And to th'yntent ther may insew by al your concurrency, a playn way to withstand these fanatical devises, I thynk it good, under your corrections, that such as of late have, in place of preaching, ryotosely rayled ageinst these orders, were playnely inhibited, for some convenient tyme, by good authorite, to preach or to read publickly. And that also such as have bene *vantcurrors* in private colleges, to enter into this apostacy, shuld have some reasonable tyme to reform themselves, upon payne to be excommunicat out of the Universite. Which two means, if they shall seme to yow and your associates over dulce, then I allow very wel of any sharpar meane, whatsoever ye shall devise. For beside the offence committed against the law, and against hir Majesty, I thynk sondry of them may be manifestly convinced of perjury, in breaking the peculiar statutes of ther colleges. And thirdly, I thynk it good, that as many as wil, voluntarily, or upon gentle admonition, reform themselves, ought to be gently used, and born withal: for that I think many were carried with the course of the stream of a hasty company. And this I am bold to shew yow my opinion for the present concerning the publick procedyng.

As for S. John's college, of whose infelicite I have conceaved a particular inward sorrow, I have sent for the Master, and do now also send a special commandment to a young prechar, called Fulkes. With which two I meane so to procede, as I dout not but such in that college, as upon a general warning to be gyven by yow to the President, (to whom also I have wrytten,) wil not reform themselves, shal fynd no comfort to persist in their wantonnes.

And if ye shal thynk mete, that any other shal come upp and appeare here before me to this end, I require you to enjoyne them in my name so to do. For besyde the attestation of myne own conscience, moving me to take upp this audacite in the begynnying; I am straitly commanded by the Quenes Majesty, in no wise to permitt hir authorite to be in this sort violated. Which the Cyvilians wold term, in ther usual words, *Crimen læsæ Majestatis.*

Number XLII.

A copy of a writing from Sir William Cecyl, Chancellor of the University, for the Master of St. John's college to transcribe and subscribe.

I, Rychard Longworth, Master of the college of S. John's in the University of Cambridg, being called before Sir William Cecyl, Knight, Chancellor of the same University, and one of the Quenes Majesties Privy Councel, and charged by him, in hir Majesties name, with the breaking of certen ordonances and injunctions, given by hir Majesty to the said University and college, amongst other things for certen external rites and customes to be reteyned in certen ecclesiastical actions, for prayers and ministration of sacraments; and with *the maintenance* and sufferance of the Fellows and Scholars of the said college of St. John's, in the manifest breaking of the same; do deny for mine own part, to have wilfully, or of set purpose broken any like ordonance or injunction. But I do confess, that where in my absence from the said college, diverse, and the more part, of the company of the said college, had broken and changed certen ordonances and usages of coming into the chapel on festival dayes, with their surpleses and hoodes, according to their several degrees in scholes; and had also used some diversity and innovation in the manner of the administration of the Communion; I did therin, though not of any evil intent, suffer them to continue,

MSS. penes me.

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without other compelling [a] of them [b] to returne to the ancient usage, commanded and established by the Quenes Majesties laws and injunctions, or without complaining to any superior magistrate, for the reformation therof, *as in duty I now know I ought. And therefore I do acknowledge my self in that behalf the more faulty.* And being hereupon, after my answer made, charged, and straitly commanded, in her Majesties name, by the said Sir William Cecyl, as Chancellor of the said University, and one of her Majesties Privy Council, to do my duty for reformation of the foresaid disorders, and *to* permit *none* [c] within the said college, either to continue in the former offence of breach of the ordonances and injunctions, or to attempt any innovation contrary to the laws of the realme, injunctions of her Majesty, *or the statutes or orders of the University*, or the foresaid college: I do faithfully and voluntarily promise, that I wil from henceforth, *in al mine own actions publick and private*, do my uttermost to observe and kepe, within the said college and University, al manner of laws, statutes, and ordonances, to the which I am by any means bound, as Master of that college, *or Graduate in the University*, as other Masters *and Graduates* have usually done since the last visitation of the said University, in the first yere of the reign of the Quenes Majesty. And furdermore I will do my uttermost *to compel* [d] al manner of Fellowes, [e] Scholars, *and Students*, within the said college, to observe and kepe such ordonances, injunctions, and usages, in the same college, without alteration or innovation, as of late time, before the violation of the same, (wherewith I have been charged,) they have and were bound to do; until by publick authority other order shal be given. Or ells I wil and promise *to do myne uttermost* to punish them according as shalbe appointed; *and if ther desert shal so require, to expel them out of the said house.* All which things I do voluntarily determine and promise to do and perform, and wil sincerely and directly make declaration of the premisses, immediately upon my return to the college, in the open presence of the whole

[a] *Or reprehending.*
[b] *(for I had not authority so to do.)*
[c] *Neither Fellow nor Scholar.*
[d] *cause*
[e] *and*

company of the said college. In witnes wherof I have written al this, and subscribed the same with my own hand, the xiiii. of December, 1565. BOOK III.

Ri. Longworth.

[This form was drawn up by Sir William Cecyl, to be transcribed and subscribed by Mr. Longworth. But in his own transcription some words and sentences are added, and some wholly omitted. Those added are in the margin; those omitted are in *Italic* in the text.]

Number XLIII. 74

Clerk's letter to the Chancellor of Cambridge; concerning such as disturbed the University for matters of apparel.

DEDI ad te literas, (honoratissime Ciceli,) in quibus, quæ fuerit Academiæ nostræ conditio, quis tuorum curialium sensus, quæ sententia in novissimis procuratorum comitiis, ostendi; ut et nostros in te animos perspiceres, et quorundam hominum ingenia, (qui tua forsan humanitate authoritateque ad aliorum præjudicium abuti sperabant) ex paucis illis, tanquam ex unguibus leones, cognosceres. Idem quoque nuper fecissem de fanaticis nostris *Superpellicianis* et *Galerianis*, nisi is esset rerum status, ut apud summum Mæcenatem (quod nollem) delatorio potius nomine, quam pio et officioso, agere viderer. Illi mehercule homines, non ita meo judicio sapientes, (quorum ineptias, aut potius φιλαυτίαν, gaudeo tibi ab aliis nunciata,) adeo suis consiliis omnia perturbarunt; ut quod temporis antehac artibus et scientiis solet attribui, id nunc futilissimis de lana caprina altercationibus fallitur et consumitur. Qui prima istorum seminaria ad nos invexerunt, licet alioqui sint homines boni et religiosi, in hoc tamen sunt partim obscurius iniqui, partim non dissimulanter ingrati. Nam et Cancellarii nobilissimi temere voluntati resistunt, et inauditas conscientiæ leges ipsi sibi affingunt, et multos suo veneno, non dicam *anabaptismate*, inficiunt. Difficile enim est in tanta adolescentium MSS. penes me.

BOOK III.

turba (qui in errorem cærei et flexiles sunt) delirare aliquos, ut non plures in idem secum delirium trahant. Certè quàm gravem reip. nostræ notam inusserint, pluribus dicerem, nisi urgere jacentes, aut præcipitantes impellere, nimis esset inhumanum. Unum illud, (licet honori tuo indignum est, tamen quoniam ridiculum,) præterire non possum. Venit forte fortuna in cujusdam collegii chorum homunculus quidam, vix adhuc sophista, et cum reliqui superpelliceis induti essent, is ex omnibus unus (si diis placet) exutus esse vult; assidet sociis, ingerit se confertissimis, summa confidentia, summa inverecundia: mirati omnes, nonnulli indignati. Res ad censores delata: habita quæstio est; interrogatur an *hasta posita* (ut quidam) proscripsisset: respondet modestè, negat demissè. Conscientiam deinde criminatur, quæ liberas illi his rebus utendi habenas non concessisset. Comperta demum veritate, exploratum fit, religiosum adolescentem hunc superpellicium suum coco cuidam propter magnam farciminum vim oppignorasse. Ridere tum alii, alii risum dissimulare. Hic tu, ornatissime Ciceli, quem Academiæ nostræ tanquam divinitus illapsum suspicimus, quod te diligenter parare audivimus, quodque in cæteris soles, crassissimis nostris ineptiis medere: effice, ut quæ jam diu inanissimis paradoxis, obstrepuerint rostra et theatra, eadem vicissim, purissimis Evangelii fontibus abundent: controversiis denique nostris, aut potius insanis hallucinationibus, manum impone, et, si fieri possit, etiam extremam. Neque vero magnopere te commoveat, quod quidam sint tam insigniter ingrati, nec voluntatem in universos tuam comminuat, quod horum singularis amentia tuum consilium, patrocinium, humanitatem non agnoscat. Qui et numero multo plures sumus, et forsitan mente saniores, te reipub. nostræ natum credimus, et non esse Academicos malumus, quàm te non esse Cancellarium. Sed desinam honori tuo pluribus molestus esse, teque Deo Opt. Max. relinquo. De rebus deinceps nostris certiorem te faciam, si tibi quoque gratum fore intellexero.

Anno 1565.

Cantabrigiæ, pridie idus Decemb.

Honori tuo devinctissimus,

Bartholomeus Clercke.

Number XLIV.

A List of the Lenten Preachers.

Concionatores, coram Regia Majestate, in Quadragesima, anno 1565. 75

Conciones 21.

	Dies.	*Concionatores.*
Februarii	27. Feria 4. Ciner'	Episcopus London.
Martii	1. Feria 6.	Episcopus Winton.
	3. Dominica Prima 40. *Invocavit.*	Episcopus Roffen'
	6. Feria 4.	Episcopus Pet'burg'
	8. Feria 6.	Decanus Pauli.
	10. Dominica Secun. 40. *Reminiscere.*	Decanus Oxon.
	13. Feria 4.	Decanus Westm'
	15. Feria 6.	Proposit. de Eaton.
	17. Dominica Tertia, *Oculi.*	Doctor Bemond.
		Doctor Hutton.
	20. Feria 4.	Doctor Percie.
	22. Feria 6.	Doctor Maie.
	24. Dominica Quarta, *Lætare.*	Mr. Freke.
	27. Feria 4.	Mr. Robinson.
		Mr. Bickleie.
	29. Feria 6.	Mr. Whitgift.
	31. Dominica Quinta, *Judica.*	Mr. Ailemer.
		Mr. Brasbrige.
Aprilis	3. Feria 4.	Mr. Latimer.
	5. Feria 6.	Mr. Thompson.
	7. Dominica ante Pascha.	Mr. Rive.
		Mr. Treman.
	10. Feria 4.	Mr. Becon.
	12. Feria 6. Parascheue.	Mr. Calfhill.
		Mr. Mullins.
	14. Dominica Sanctæ Paschæ.	Mr. Harward.
		Five supernumeraries.

Number XLV.

Herle, Warden of Manchester, to the Lord Treasurer; concerning some injuries offered some of the college there, by Papists.

Almyghty God preserve your good Lordschyp in mychc felycyte.

PLESYTH your honorable Lordeschyp to understand, MSS. penes me.

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that wher of late my Lordes Grace of Yorke, and the Commissyoners there at the Queenes Majestyes commondement have stablyshyd and orderyd the college of Manchester, and placyd both honest and lernyd men ther. And the landes and revenuys they have so orderyd, as ys most nessysary for the hospitalyte and relyvyng the powr ther. Which doyng of thers of lykelyhod hath displesyd some men: for on Mydlent Sunday last, as our precher (who ys a Bacheler of Divynyte) was rydyng to preche at one of the chappels of the paryshe, beyng distant from the parysche churche iiii. mylys, one Wyllyem Smygth, of the parysche of Manchester, met hym by the way, and takyng hys horse by the brydell, drew hys dagger, and bet and woundyd hym with iii. wondes; and iff hys horse had not brokyn owte of the hand of the sayd Smygth, of lykelyhode he had sclayne hym. De-
76 syryng therfore your Lordschyp to help us, that quyetly we may ther doo our funcsyon and offyce: or else if we schal be thys betyn, as before this tyme, and now our precher ys, we schal never be able to lyve with them, excepte they mey be ponyshyd to the terrowre of wother.

They have also causyd one Thomas Staunton, atourney of the dewchy of Lancaster, to enter in to certayn landes of the collage, callyd *Obyte Landes*, and wold have hyt conselyd lands; and hyt ys contaynyd withyn our letters patentes of our foundacion. And yf the landes be takyn from us, we be not able to meyntayne the cumpany. They have also takyn away al our evydences and letters patentes; and of ornamentes and plate as myche as ys worthe five hundred markes. Wyche plate ys the Quenes Majestys. And althoughe we have prove, to whose handes hyt cam after the deprivation of my predisessour, yet ys hyt kepte from us. Wherfore we request your Honour to helpe our powr collage, as before this tyme ye have holpyn us, (Almyghty God reward yow for hyt.) Or else the collage had byn utterly dystroyde and spoylyd. Wheras now hyt woldbe able to mayntayne lernyd men to the helpe of that cuntrye. And this ye bynd us to be your daily oratowrs, and also of al

those that helpe to the ayde therof. Thys levyng your Honowr to Almighty God,

By your Lordschypps ever to commond,
Thomas Herle, Wardyn of Manchester.

Apr. 24, 1574.

Number XLVI.

The Earl of Derby and others to the Lord Treasurer and Secretary Walsingham: in behalf of Manchester college.

OUR humble duty remembred unto your Honors. Wher- MSS. penes me.
as we received your Honors letters, to deal with the tenants of the college of Manchester, to reduce them to some favourable consideration, or other yearly augmentation of rent corn, towards the maintenance of preaching and hospitality, (two things most needful in this country;) it may please your Honour to understand, that in respect of your Honors letters, and of the good mind we bear towards the state of that college, we have taken some pains with the said tenants; and have found the most part of the common sort something reasonable. As for some of the gentlemen, and Randal Hurleston, (who claimeth a lease of the Easter-book, oblations, mortuaries, churchings, weddings, burials, smal tiths, as pig, goose, and such like, and that by xxiii*l.* xiii*s.* iiii*d.* les then the old rent, which hath been yearly answered heretofore by such tenants as have occupied the same, ever sithence the dissolution of the college in K. Edwards dayes; as shal appear unto your Honor by the records of the Court of Augmentations, and by a general survey, subscribed with the hand of the right honorable Sir Walter Mildmay, Knight, one of her Majesties most honorable Privy Council;) we cannot deal with them so conveniently as we desire. And therfore have thought good to refer them over: that either your Honor may order them, according to your wisdomes and discretions; or otherwise to let the reverend Father in God, the Bishop of Chester [a], now Warden of the said col-

[a] Dr. William Chaderton.

BOOK III.

lege, and the Fellowes there, further deal with them, as they may by law and conscience, if they shal in private conference refuse to yield unto that which is reasonable. And so humbly praying your Honor (forasmuch as the tith corn, and other the smal tiths, are most convenient and needful, for the Warden and Fellowes to maintain hospitality, and relieve the poor, who are exceeding many in that town and parish) to stand favorable to the state of that college: which, without your help, is like to become very poor: we com-
77 mend you both to the Almighty, who long preserve and keep you in health and honor.

Your Lordships to use,

H. Derby.

Weegan, this xxth *of August*, 1581. Ryc. Shyrburn. John Radeclyff. E. Fyton.

Postscript. We do hartilie pray your Honor to have consideration of the premisses; for that it (in some respects) doth greatly concern the state of this country.

Number XLVII.

Mr. Lever's letter to the Earl of Leicester and Sir William Cecyl, Secretary; in favour of those that refused the habits.

MSS. penes me.

GRACE and peace in Christ. For that God hath placed you in authoritie, and faver with the Quenes Majestie, so as heretofore I and mani others have bi your meanes had quietnes, libertie, and comfort, to preach the Gospel of Christ: therefore of Christian charitie, and bonden dewtie, must we daili prai, and use al godli indevor for the continuance of the same.

And so now, as more willing then able to render dwe thankfulnes unto God, the Quenes Majestie, and unto your Honors, I have here noted summe such things, as make mich to the subversion or preservation of godli honor. Gen. xxxiv. The Sichemites receiving circumcision, partli for

voluptuousnes, and partli for coviteousnes, were al utterli destroied. Which is a terrible threatning to England; whereas mani even so farre receive and refuse religion, as seemeth to be for pleasure, or gaine worldli. And Josu. vii. The armie of the Israelits, polluted with the coviteous spoile of Achan, cold neither use sufficient power nor good policie against thar and Gods ennemies, until that offence was confessed, and such corruption utterlie abolished from among Gods people. And then did God give unto his people the use of power and police, to prevaile against their ennemies. So England, being polluted with mich coviteous spoil, especialli of impropriations, grammer scoles, and other provision for the pore, cannot use power and policie, to prevaile against the ennemies of God and godli religion, if it sink stil into such corruption, as causeth more sclander and danger daili to incresse unto the cheife professors and promoters of good religion.

And certenli the necessari revenwes of the Prince, the Bishops, other estates, and the Universities, do as yet rather sinke into the corruption, then stand upon the profets of improperations.

Wherefore in the Universities and els where, no standing, but sinking doth appere; when as the office and living of a Minister shalbe taken from him, that, once lawfulli admitted, hath ever since diligentli preached, bicause he now refuseth prescription of man in apparell: and the name, living, and office of a Minister of Gods worde allowed unto him that neither can nor wil preach, except it be *pro forma tantum*, to kepe Gods commandments summe times *per alium*, ever observing the prescription of man in wairing apparell, and reding *per se*.

Also Ezek. xiv. When as, bi plaines of the Prophets, notable idolatrie was reproved in Israel, and at the same time the elders of Israel keping their idols in their harts, and setting their stombling blockes afore their faces, wold yet, bi hearing the Prophet, and word of God, seme to be godli: then such Elders and Prophetts, hearing and answaring according to the uncleines of their own hartes, were both justly

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deceived and destroied of God. Likewise now is notable Papistry in England and Scotland proved and proclaimed,
78 bi preaching of the Gospel, to be idolatrie and treason: and how such idolatrie and treason is yet norrished in the hartes of mani, God knoweth; and how the old stombling blockes be set openli of mani things in mani places, and especialli of the crucifix in England, and of the Masse in Scotland, afore the faces of the hieghest, is daili to be seen of idolators and traitors, with rejoiecing and hoping of a dai; and of Christian faithful obedient subjects, with sorrow of harte, and feare of the state.

And if in the ministre and Ministers of Gods worde, the sharpnes of salt bi doctrine, to mortifie affections, be rejected, and ceremonial service with flatteri, to fede affections, reteined; then doth Christ threaten such treding under fote, as no power or policie can withstand or abide.

Furthermore, under Assuerus, the most faithful people of God, and obedient subjects, were then falseli accused to be breakers of the kings lawes, and so brought into extreme danger and destresse. Then Ester the Quene, advertised by Mardochæ what occasion God had offered unto her to help his people, did take and use the same occasion, unto the moost comfortable deliverance of them, and the greattest increse and stai of her honor and state.

Contrariwise, Ezech. xxix. Egipt, as a staf of rede, failing, breaking, and hurting Gods people, in their destresse, leaning and trusting unto it, did bi the just judgment of God loose honor and power, man and beast; and so was with dishonour brought to desolation.

The most godli and faithful subjects be mani times worst suspected and reported, and so brought into greattest destresse and danger; that bi Gods providence, wonderfulli to God's glorie, thei mai be preserved and prosper, seing their ennemies and counterfeited frends tried and destroied bi God's just judgments.

Now therefore my praier unto God, and writing to your Honors is, that authorite in England, and especialli you, mai for sincere religion refuse pleasure and gaine worldli;

and not for worldli praise, profet, or pleasure, receive, refuse, or abuse religion corruptli: not to allow any such corruption amongst Protestants, being Gods servants, as sholde make Papists to joie and hope for a dai, being Gods ennemies; but rather cause such abolishing of inward Papistrie, and outward monuments of the same, as shold cause idolatrous traitors to greve, and faithful subjects to be glad: such casting forth of the unsaveri ministre and Ministers of Gods worde, as might make onli such as have the saverines of doctrine and edification to be allowed to that office. Seing such ministre onli mai preserve princes, and prestes, and people, from casting and treading under fote; and so not deceiving and leaving the godli in destresse, to perish with the ungodli thrugh ungodlines, but ever traveling to deliver, defend, and help the godli, be bi Gods providence and promise delivered and preserved from al danger, into continuance and incresse of godli honor. Which God, for his mercies in Christ, grant unto the Quenes Majestie, unto you, and al other of her honorable Counsel. *Amen.*

Scriblet at Sherborn House, bi Duresme, the 24th of Februarii. Anno 1565.

By yours at commandment,
Faithfulli in Christ,
Thomas Lever.

Number XLVIII. 79

The Archbishop to the Bishop of London: upon sending him the book of orders, and upon suspension of some noncompliers in his diocese.

RIGHT wel-beloved brother, after my harty commendations in owr Saviour Christ. Wheras you do wel know what offence is taken, for that divers and sundry of the state ecclesiastical be so hardly induced to conformity in administration of public prayers and sacraments, and in other apparel, agreable in regard of order for them to wear, notwithstanding established, and other orders and ordinances prescribed in the same: in which disorder appeareth, as is com- Archbishop Park. Regist.

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monly interpreted, a manifest violation and contempt of the Queens Majesties authority, and abusing her princely clemency in so long bearing with the same without execution of condigne severity for their due correction, if the laws were extended upon them: and wheras the whole state of the realm by act of Parlament openly published doth most earnestly in Gods name require us al to endeavour our selves, to the uttermost of our knowledg duely and truly to execute the said laws, as we wil answer before God: by the which we have also ful power and authority to reform and punish by censures of the Church, al and singular persons which shal offend: and wheras also the Queens most excellent Majesty, now a year past and more, addrest her Highnes letters, inforcing the same charge, the contents wherof I sent unto your Lordship in her name and authority, to admonish them to obedience; and so I doubt not but your Lordship have distributed the same unto others of our brethren within this province of Canterbury: wherupon hath ensued in the most part of the realm an humble and obedient conformity: and yet some few persons, I fear, more scrupulous than godly prudent, have not conformed themselves; peradventure some of them, for lack of particular description of orders to be followed, which, as your Lordship doth know, were agreed upon among us long ago, and yet in certain respects not published:

Now, for the speedy reformation of the same, as the Queens Highnes hath expresly charged both you and me of late, being therfore called to her presence, to se her laws executed, and good orders decreed and observed; I can no less do of my obedience to Almighty God, and of my allegiance to her princely state, and of sincere zeal to the Church, and promotion of Christian religion now established, but require and charge you, as you will answer to God and her Majesty, to se her Majesties laws and injunctions performed within your dioces, and also these our convenient orders, described in these books, at this present sent unto your Lordship. And furthermore, to transmit the same books with your letters, according as hath been heretofore used, unto al other our

brethren within this province: to cause the same to be performed in their several jurisdictions and charges.

And where we have of late, the 26th day of this present month of March, called before us, according to the Queens Majesties command in this behalf signified, al maner of Parsons, Vicars, and Curats, serving within the city of London, and have commanded divers of them in their obedience, who have considered their duties in this behalf; so have we also from this day forth suspended al Ministers, expresly refusing conformity, from their public ministrations whatsoever; and have also denounced sequestration of al the fruits of their livings, so long time as they shal remain in this disobedience. Signifying further, that if, within the space of three months, from thence next ensuing this advertisement, either any of them do attempt to offend in the like disobedience, and be therfore convicted by the notorious evidence of the fact, or shal continue without reconciling of themselves, and promising and subscribing their conformity to the laws and orders agreable, to be then deprived *ipso facto* of al their spiritual promotions. In which case it may be lawful, in due order of law, to al patrons and donors of al and singular the 80
same spiritual promotions, or any of them, to present or collate to the same, as tho' the person or persons so offending were dead.

After which like sort al other Ordinaries, after notice given unto al persons within their jurisdictions, of the laws, injunctions, and other orders established for the same conformity, I think will follow in order the same example. Wherby, we trust, al contention and just offence among the Queens subjects may at the last be suppresst; peace and quietnes in unity of doctrin, and uniformity of extern behaviour, recovered, the Queens Majesties authority reverenced, her laws obediently regarded; to the promotion of the truth of the Gospel, and to the glory of Almighty God. To whom for this time I commit you in al grace and vertue, as my self. From my house at Lambeth the xxviii day of March, 1566.

Your loving brother,

Matthue Cant.

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Number XLIX.

A brief and lamentable consideration of the apparel now used by the Clergy of England: set out by a faithful servant of God, for the instruction of the weak.

E Biblioth. Rev. P. D. Joh. Episc. Elien.

HAVING, gentle reader, now of late perused certain books, and the same set forth to shew that the apparel at this present time used by the Clergy of England is contrary unto the word of God; and therewithal perceiving what dissensions, what murmurings, and in a maner what hatred the authors, the books, or both, have procured in this Church of God against godlines; I thought it not to be inconvenient, if, until a further discourse were hereof made, this pamphlet should be put forth. Especially for that I see, that in so smal a matter the hearts of the people are diversly bent. For some judge in the same an holines; an opinion al wholly to be refused: some other affirm it to be wicked and intolerable; an assertion in that case no way to be tolerated: and some do take it as indifferent, and so serving by a commandment for decency and comlines; a judgment, as I think, not to be misliked, but of the wise, godly, and learned, to be harkned unto and approved. And that this may not only appear, but also be proved so to be, let us at this time consider two special things.

First, Of those books, let that which carrieth most shew of learning and probability be laid forth: and then let reasons be considered; that is, whether they make for the retaining of the said attyre or not. Many words are many times of smal force; and few reasons cannot but at al times be of much strength.

Touching the chiefest of those books, I find therin the shew of reasons: wherof some are general, and some particular. The general do seem first to prove, that the attyre doth not edify. Wherof they set three shadows of reason down. First, that they hinder the simple. Secondly, that they make obstinate the Papists. And thirdly, that they are monuments of idolatry.

Herein let them tel me, who are the simple. Be they the preachers? Be they the ministers? Be they those that claim a knowledg, and that do vindicate unto themselves a perfection above their pastors? Let them take heed what they answer.

As for the making obstinate the Papists, two things of them by experience I consider. For either they seek by these controversies to set us at strife; or els they endeavour that we should not use the ornaments. For if we agree, and do wear them, that doth not a little grieve them.

And in that they are said to be monuments of idolatry, 81
that cannot be. For if some of the attyre wherewith the mumbling Mass hath been said be put away and abolished, why term they the like form, and that which never served the like use, to be monuments of idolatry? They would reason again, and say, the precepts of men are not to be received. If they speak generally, it is an untrue proposition; if particularly, it may in some things be true, but not in this. Further, they say, that these orders offend. Let them shew whom they do offend, as before is said: and then the offence can never be proved. Yea, but they are contrary, wil they say, unto the Scriptures? That I deny, and wil put them to prove anon. In the mean time shal we view their particular reasons; if we shal, they be these:

The ministring garments, say they, ought not to be admitted. And why? Because they were taken from the Jews or Gentiles. And shal al things taken from the Jews or Gentiles be abolished? If not, why then these? Wel, they add, they have been abused. And shal al things abused be cast away? What, Scriptures and al? God forbid. What then further? Forsooth, as it is alledged, men have an ill opinion of them. And so have the Jews of Christ; and Christ the Son of God. So have the Papists of the Protestants, and yet the Protestants in a good way, and godly. Away therfore, not with reason, but with reasonless assertions.

Yea, but Samuel, say you, was not known by Saul; and therfore no difference ought to be in apparel. Alas! if I

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never saw neither Mr. Bolinger, nor yet Mr. Musculus, how can I know which is the one and which is the other; and yet peradventure both do wear the like attyre. Go you at this day unto the Jews, and except it be told you, you shal not know the people from the Priests, when yet the Priests have a difference in their attyre, and seem distinct from the people. What have you more? Among others even this; Peter was known by his speech, and therefore we may not be known by our attyre: as though that there were but one way to know a man: and is it so? May I not know some by going; some by speaking, some by apparel, some by their hands, some by their faces, and some not by a few means beside?

Thus have yee a view of your general reasons. And such a view, though brief, as no reason can defend them. You have also a tast of your particular reasons; and can any reason approve them? But you have brought them into a shew of form. What then? Be they notwithstanding faultes? And shal no day come, think you, wherin you shal render an account of this rashness? Wil you refuse to confer with your brethren? Wil you be singular? Wil you not weigh the amazed state of the simple? Shal the flock of Christ thus stray? Shal dissensions through you be stirred up? And shal they by you be thus obstinatly maintained? Wil you be the cause of this offence? The fal of your brethren, and the overthrow of Christian concord and evangelical amity?

Wherfore, that neither you be such, nor that the people may have cause any further to murmur, (of a few people I speak,) let us consider now with indifferency these reasons following, and let us se whether they be reasonable or not.

I. Shew me out of the word of God, that any form of apparell (except it be pompous, &c.) is manifestly forbidden. If you cannot, account it not wicked to wear this form or that form, especially if your Soveraign for good causes command you.

II. Prove that uniformity in attyre among spiritual men is not meet. If you cannot, be then conformable. And let us, like brethren, apply our travail to the common edifying of

the Church of God. Declare by unwrested places of Scripture, that a king or a queen in their realms may not enjoyn the Clergy a certain form to be appointed in their apparel. III. If this cannot be done, amaze not the people, beguile not your selves, offend not God. Again, if this form or that be IV. once abused, shew me where it is forbidden that the like form should never thenceforth be used. If hereof ye have no proofs but protestations, no good surety but naked sayings, if no warrant but wilfulnes, if no reason but rashnes, if no Scriptures but scrambling excuses and delays; then reform your selves, inform your brethren, deform not the Church of Christ. Now further, what if these apparells had V. been offered unto devils, were I then absolutely forbidden 82 to wear them? You cannot say so. For so I persuade the weak, I need not to refuse them. Why then do you that would seem perfect altogether condemn them? Why consider you not the circumstances? Why weigh you not in every thing the time, the person, and the place? But let us procede touching the informing of my brother. What if he be obstinate? VI. What if no time of conference wil serve him? What if nothing can persuade him? Shal I then utterly lose my liberty? And so by a continual restraint, shal I cause the thing to seem to be evil, which of it self is indifferent and good?

Good Christian reader, consider these reasons; ponder their grounds; examine therof the force; suffer not Satan to endarken your consciences; let brawlings cease, and let unity be seen; let singularity pas, and let simplicity procede: be not afraid of the people; be not ashamed to repent. We are commanded to travail into Nineveh, and there to declare of their destruction; and now like Jonas we lurk in the bottome of the ship. It is true, and thence it is that al this storm ariseth; wherby the ship of the Christians is so miserably tost, that except Jonas repent him, she is like to perish. Have you churches, and yet wil you flock into the fields? Have you places appointed for prayers, and yet wil you appoint you private assemblies? You have the Gospel of Christ sincerely preached unto you: why are you

BOOK III.

then offended? Have you the sacred Scriptures read unto you, and at your wil to be perused; why are you displeased? Idolatry is reproved; why are you not contented? Papistry is overthrown; why are you moved? Concerning such as do wear the apparel, were they not banished for the profession of the Gospel? Lost they not therfore their goods, and that willingly? If for preaching, who hath done it more painfully? If for writing, who did it more effectually? And that the Gospel may have his course, who do watch more dutifully than they? You talke of reformation; they do it indeed. But some thing, say you, is amiss. And I say, some things ever wil be amiss. But yet the Church by this discord is shaken. Let us cease; our friends do mourn. Be at unity; our enemies do inwardly rejoice. Away with these contentions. Wherfore, dear brethren, join hands; help forward the Lord's building: let us be faithful labourers; for we have of proud loiterers too many. To work, to work, the harvest is great, and the workmen are few. Love you Christ? Feed his sheep. Love your selves? Brawl not in his vineyard. Love your brethren? Disturb not their quietnes. Let every one of us help the others burthens. Let us bewail our lives; let us fal to earnest prayers: and let us procede in al good works. And so shal our enemies quail, Satan shal be resisted, and sects prevented. So shal our friends be glad, the whole Church shal joy, and true godliness shal encrease. So shal we and you, so shal al good men, receive an incorruptible crown, not of gold but of glory; and that when the chief Shepherd shal appear. Whose coming, as to al good Protestants, shal be comfortable, so shal it unto al hypocrites and Papists be miserable.

Number L.

Mr. John Fox's letter to the Commissioners ecclesiastical; concerning the present controversies in the Church.

MSS. Foxii.

WESTUS noster quam causam apud vos habeat, ignoro. Non optimam habere vel hinc conjicio, quod in carcerem

conjectus sit. Nam quid minus dubitandum, quam a curia hac vestra tam sancta et integra, quicquam posse proficisci, quod non cum summa ratione atque æquitate sit conjunctissimum? Quæ res majorem mihi suspicionem injicit atque metum, ne quid admissum ab illo sit, quod nollem. Siquidem ita huc perlatum est, concionanti dicta quædam illi excidisse in superiores potestates acerbiora, quam convenire quibusdam videbantur. Quod si verum sit, ut factum ipsum 83
non laudo, nec tueor, ita hominis tamen causâ doleo, ob mutuam inter nos ejusdem et Academiæ, et scholæ, et collegii Magdalenensis, in quo educti atque educati sumus, conjunctionem. Quanquam neque illius adeo vicem doleo, quin multo magis publicæ Ecclesiæ causâ commoveor. Cujus paci atque tranquillitati quo faveam impensius, hoc magis animum discruciant intestina hæc diffluentium opinionum et controversiarum inter nos dissidia, nescio unde primum conflata atque invecta. Quæ tamen ipsa si ex necessariis causis susciperentur, minus me perturbarent. Nunc dum de rebus non gravissimis, gravissimas inter nos contentiones tanquam funem discordiæ trahimus, et quæstiones exagitamus non necessarias, perit non modo fructus inter nos fraternæ communionis, sed invalescunt etiam adversariorum contra nos phalanges, quibus ipsi lætissimum hac nostra concertatione spectaculum exhibemus.

At quanto præstiterat nos, junctis simul umbonibus, Christi negotium agere, illius fidemque latissimè in animis piorum dilatare, contraque juratos salutis nostræ hostes, potius quam fidei amicos, conflictari.

Scio ac fateor, multa adhuc, si perfectam quærimus Ecclesiam, apud nos desiderari. Sed prudentes hic tamen medici imitandi erant, quorum prima esse cura solet, ut vivat corpus, deinde ut floreat quam optimè. Nos præpostera nescio qua solicitudine rem adgredientes, dum ad perfectissimam illam reformationis amussim Ecclesiam revocare contendimus tam acriter, id fere contendendo efficimus, ut vix ullam modo, aut certè deformissimam, videamus. Quæ enim illic Ecclesia videri potest, ubi pacem nec cum amicis habemus, nec cum inimicis? Quam autem cum Deo pacem

BOOK III.

habemus, quid dicam non habeo, quum res ipsa plus satis loquatur. Regnat passim atheismus, impunè volitat libido, grassatur avaritia, emuntur, venduntur sacerdotia, sacerdotes ipsi frigent: atque utinam frigerent. Nunc neque frigent, neque calent multi. Mutescunt pulpita. Christi deglubuntur, non pascuntur ovilia, messis contemnitur. Quod vel hinc constare possit, ex operariis, quos aut paucos videmus, aut ejusmodi certè plerosque, qui quæ sua sunt captant sedulò, quæ Christi vix quisquam cogitat seriò. Superbia, ἀκολασία, ἀσωτία, luxus, adulteria, divortia, ingluvies; denique, ut dicam semel, omne in præcipiti vitium stetit. Spectat hæc omnia Papismus, et in sinu ridet suaviter, pulchram sibi ex nostris malis victoriam pollicens. Hæc si non ita sint quæ dico, nihil est quod malim, quàm vanissimum hic me reperiri. Sin vera sint, quod nobis igitur consultius agendum quam ut in his, quæ interna sunt, καὶ τὰ βαρύτερα τῆς χριστιανικῆς παιδείας primum procurandis, strenuos nos præstemus theologos. Quibus sic constitutis, tum demum ut cætera illa superstruamus, quæ externæ sunt reformationis, si licet. Si non licebit, schisma tamen nullum moveamus.

Number LI.

The Ministers and Elders of the churches within the realm of Scotland, to their brethren the Bishops and Pastors of England; who have renounced the Roman Antichrist, and do profess with them the Lord Jesus in sincerity, desire the perpetual increase of his Holy Spirit.

Part of a Regist.

BY word and writ it is come to our knowledg, (reverend Pastors,) that divers of our dearest brethren, amongst whom are some of the best learned within that realm, are deprived from ecclesiastical function, and forbidden to preach, and say, that by you they are stayed to promote the kingdom of Jesus Christ; because their conscience will not suffer them to take upon them at the commandment of the authority such garments as idolaters, in time of blindness, have used in

their idolatry. Which brute cannot but be dolorous to our hearts, mindful of the sentence of the Apostle, saying, *If ye bite and devour one another, take heed lest ye be consumed one of another.* We purpose not at this time to enter into the ground of that question, which we hear of either part to be followed with greater violence then wel liked us, to wit, whether such apparel is to be counted among things that are simply indifferent, or not. 84

But in the bowels of Christ Jesus we crave, that Christian charity may so prevaile in you, in you, we say, the pastors and leaders of the flock within that realm, that ye do not unto others that which ye would not that others should do unto you. Yee cannot be ignorant, how tender a thing the conscience of man is. Al that have knowledge are not alike persuaded. Your consciences reclayme not the wearing of such garments. But many thousands, both godly and learned, are otherwise persuaded; whose consciences are continually stricken with these sentences: *What hath Christ Jesus to do with Belial? What fellowship is there betwixt darknes and light?*

If surpless, corner-cap, and tippet, have been badges of idolatries, in the very act of idolatry, what hath the preacher of Christian liberty, and the open rebuker of al superstition, to do with the dreggs of the Romish beast? Our brethren, that of conscience refuse that unprofitable apparel, do neither damne nor molest you which use such vain trifles. If ye should do the like to them, we doubt not but therin ye shal please God, and comfort the hearts of many which are wounded with the extremity that is used against the godly, and our beloved brethren. Colours of rhetoric, or humane persuasions, wil we use none, but charitably we desire you to cal that sentence of Peter to mind: *Feed the flock of God which is committed to your charge; caring for it not by constraint, but willingly; not as though ye were lords over God's heritage, but that ye may be examples to the flock.* And further also, we desire you to meditate that sentence of the Apostle, saying, *Give no offence, neyther to the Jew, nor to the Grecian, nor to the Church of God.* In what condi-

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tion of time ye and we both travayl in for the promoting of Christ's kingdom, we suppose ye not to be ignorant. And therefore we are made bold to exhort ye to walk more circumspectly, then that for such vanities the godly should be troubled. For all things that may seem lawful, edify not.

If the commaundment of authority urge the consciences of yours and our brethren further then they can bear, we unfeignedly crave of you, that ye remember that ye are called *the light of the world*, and *the salt of the earth*. Al called to authority have not the light of God always shining before their eyes: but their affections oftentimes savor over much of the earth, and of worldly wisdome. And therefore, we think, ye should boldly oppose your selves to al power that wil, or dare extol it self, not only against God, but against al such as dare burthen the consciences of the faithful, further then God hath burthened them by his own word.

But herein we confes our offence, in that we have entred further in reasoning then we promised at the beginning; and therefore we shortly return to our former humble supplication. Which is, that our brethren, who among you refuse the Romish raggs, may find of you, the Prelates, such favor as your Head and Master commaundeth every one of his members to shew to other. Which we look to receive of your gentlenes; not onely for that ye fear to offend God's Majesty in troubling your brethren for such vain trifles; but also because you wil not refuse the humble request of us your brethren and fellow preachers of Jesus Christ. In whom albeit there appear no great worldly pomp, yet, we suppose, ye wil not so far despise us, but that ye wil esteem us to be of the number of them that fight against the Romish Antichrist, and travail that the kingdom of Jesus Christ universally may be advanced.

The dayes are evil, iniquity aboundeth, Christian charity is waxen cold. And therefore we ought more diligently to watch. For the howre is uncertain when the Lord Jesus shal appear. Yea, you, brethren, and we, must give accounts of our administration. And thus in conclusion, we once

again crave favour for our brethren. Which graunted, ye in the Lord shal command us in things of double more importance.

The Lord Jesus rule your hearts in true fear to the end; 85 and give unto you and unto us victory over that Romish Antichrist, whose wounded head Satan by al means labour-eth to cure again. But to destruction shal he and his maintainers go, by the power of the Lord Jesus. To whose mighty protection we heartily commit you. From Edenborough, out of our general assembly and session there. The 27th of December, anno 1566.

Your loving brethren,
and fellow-preachers in Christ Jesus,
John Davidson, for James Nicoldson,
Writer and Clarke of the church of Edenborough.

Number LII.

A draught of a pardon for the first-fruits of certain Ministers deprived anno 1566.

ELIZABETH, by the grace of God, Queen of England, France, and Ireland, Defender of the Faith, &c. To our right trusty and right beloved, the Treasurer and Barons of our Exchequer, greeting. Forasmuch as we are credibly enformed, and have perfect knowledg, that divers and sundry specialties and writings obligatory, lately made to us by divers and sundry persons lately compounding with us for the payment of the first fruits of divers and sundry promotions, dignities, and offices ecclesiastical, in divers and several sums of money, only for the assurance of the first fruits of their said promotions, and for none other cause; as by the said specialties and writings obligatory remaining before you, our said Treasurer and Barons, more plainly doth appear: whereof we be not yet satisfied, as we ought to have been, according to the tenor of the said writings obligatory; for that the incumbents of the said promotions and dignities

PaperOffice.

BOOK III.

spiritual cannot, nor do not, as we be advertised, enjoy the said promotions or dignities, for the which they, or their friends, did compound, and were bound to pay the first fruits as aforesaid: by reason that divers the said incumbents so lately compounding, for not observing and obeying certain ecclesiastical rites and ceremonies by our laws and injunctions appointed, *and for refusing to wear such distinct and decent apparel as by public order is commanded*, by due order of law already are deprived and removed; and that divers others for the same causes are like to be deprived and removed from their said promotions and dignities spiritual: know ye, that we in consideration therof, altho' we by our law might recover against the aforesaid persons and their sureties the said sums in their writings obligatory specified, yet we, of our grace special and mere motion, have, for us, our heirs and successors, clearly released, forgiven, remitted, and acquitted, and by these presents do clearly release, remit, forgive, and acquit unto the said persons so presently deprived and amoved, or hereafter to be deprived and amoved, within the space of one whole year next ensuing the date of these presents, from their promotions and benefices, and to every of them, and to al other persons with them and for them, in their said writings obligatory named or specified, and the heirs, executors, and administrators of them and every of them, al such sum or summs of mony, wherof the days of payment were or shal not be come nor expired, at the time of the deprivation of such persons from their said promotions and dignities.

A line drawn under this clause in the MSS.

Wherefore we wil and command you, our said Treasurer and Barons, and other our officers there, to whom it shal appertain, that ye immediatly upon the sight hereof, after due proof had of the deprivation or avoidance of the said persons, or any of them, by certificate of their Ordinary or Ordinaries, under their hands and seals to you directed, or by
86 any other due, ordinary, and just means, cancell and make void the said specialties and writings obligatory of every of the said person or persons, proved, as aforesaid, to be deprived; and also the bands or writings obligatory of al other

person or persons for them, or any of them, for the premisses in form aforesaid bounden: and that upon the request of them or any of them, or any of their sureties, ye deliver, or cause to be delivered unto them, and every of them, so severally bounden, his said several writings obligatory, in form aforesaid cancelled without any maner of pleading or charge, or other warrant in this behalf to be had, any thing in the said specialties or writings obligatory, or any order or course of our said Exchequer had or made to the contrary, in any wise notwithstanding. And these our letters shal be unto you at al times against us sufficient warrant and discharge in this behalf. Given under our privy-seal, &c.

Number LIII.

Articles to be inquired of in the metropolitical visitation of the most reverend Father in God Matthew, by the providence of God, Archbishop of Canterbury, Primate of all England, and Metropolitan, in all and singular cathedral and collegiate churches within his province of Canterbury.

FIRST, Whether your Dean, Archdeacons, and other dignities of your church be resydent or not? whether they be [Graduats?] what other promotions or livings every one of them hath? whether every one of them be Ministers or not? whether they use semely or priestly garments, according as they are commanded by the Queens Majesties Injunctions to doe? MSS. D. Tho. Baker, col. D. Joh. Cantab. Soc. I.

Item, Whether your Prebendaryes be resydent, or how many of them: where every one of the rest be? what be their names? what livings they have? what Orders they be in? How or in what apparel they do commonly goe? Whether they do preach in their course; or how often? And in what time of the yere they do resort to your cathedral church? II.

Item, Whether your divine service be used, and your sa-

BOOK III. craments ministred in maner and forme prescribed by the Quenes Majesties Injunctions; and none other way? Whe-

III. ther it be said and songe in due tyme? Whether in al points according to the statuts of your church, not being repugnant to any of the Quenes Majesties laws or injunctions? Whether al that were wonte, be bound, or ought to come to yt, do so styl? And whether every one of your church openly communicate in the said cathedral church at the least thrice in the yere?

IV. *Item*, Whether your grammar school be wel ordered? Whether the number of the children therof be furnished? How many wanteth; and by whose default? Whether they be diligently and godly brought up in the fear of God, and wholesome doctrine? Whether any of them have ben receyved for money or rewards; and by whom? Whether the statuts, foundations, and other ordinances touching the same grammar school, and school-master, and the scholars therof, or any other having doing or interest therin, be kept? by whom it is not observed; or by whose fault? And the like in al points you shal inquire and present, of your choristers and their master.

V. *Item*, Whether al officers and Ministers of your church, as wel within as without, do their duties in al points obediently and faithfully? and whether your Dean, Stewards, Treasurers, Bursers, Receyvers, or any officer having any charge, or any ways being accomptant to the said church, do make a plain, faithful, and true accompt, at such days and tymes as be limytted and appointed by the statuts or

87 custome of the said church; making full payment reallie of al arrearages? Whether any mony or goods of the church do remaine in any mans hands; who they be; and what sum remayneth?

VI. *Item*, You shal inquyre of the doctrine and judgment of al and singular hedd and members of your church; as your Dean, Archdeacons, Prebendaries, Readers of divine service, Schoolmasters, Vicars, Petti-Canons, Deacons, Conducts, Singing men, Choristers, Scholars in grammar schools:

and al other officers and ministers, as wel within your church as without: whether any of them do eyther privilie or openly preach or teach any unwholesome, erroneous, seditious doctrine, or discourage any man from the reading of the holy Scriptures soberly for his edifying; or in any other point do persuade or move any not to conform themselves to the order of religion reformed, restored, and receyved by publick authority in this Church of England. As for example, to affirm and maintain that the Quenes Majesty that now is, and her successors, Kings and Quenes of this realm of England, is not or ought not to be head and chief governour of this her people, or Church of England, as wel in ecclesiastical laws, causes, or matters, as temporal: or that it is not lawful for any particular church or province to alter the rites and ceremonies publickly used, to better edification; or that any man may or ought by his private authority do the same; or that any man is to be borne with, which do extol any superstitious religion; as reliques, pilgrimages, lightings of candles; kissing, kneeling, or ducking to images; or praying in a tongue not known, rather than English; or to put trust to a certain number of *Pater-Nosters*, or use any beads for the same, or such other things; or to maintain purgatory, private masses, trentalls, or any other fond fantasy invented by man, without ground of Gods word; or to say, teach, or maintain, that children, being infants, should not be baptized; or that every article in our Crede, commonly received and used in the Church, is not to be believed of necessity; or that mortal or voluntary sins committed after baptism be not remissible by penance; or that a man after that he have receyved the Holy Ghost cannot syn; or that afterwards he cannot ryse again by grace to repentance; or that any man lyveth without syn; or that it is not lawful to swear for certain causes; or that civil magistrats cannot punish, for certain crimes, a man with death; or that it is lawful for any man without outward calling of the magistrates appointed, to take upon him any ministry of Christs Church; or that the word of God doth condemne the regiment of wo-

BOOK III.

men; or that the word of God doth command sole lyfe, or abstinence from mariage to any Minister of the Church of Christ, not having the gift of God to live sole: or any other errors or false doctrine, contrary to the faith of Christ and holy Scriptures.

VII. *Item*, You shal enquire of the names and surnames of al and singular the above-named members, officers, Minister of this your said church, whether you know or suspect any of them to attaine his room or lyving by simonie, that is, by mony, unlawful covenant, gyft, or reward. Who presented him? Whether his lyving be in lease? and by whom it is leased? to whom? upon what rent? whether he doth pay any pension for it? for what cause? what summ? and to whom? Whether any of them be known or suspected to be a swearer, an adulterer, a fornicator, or suspected of any other uncleanlines? Whether any of them do use any suspect house, or suspected company of any such faults, any taverne, ale-house, or tippling-houses, at any unconvenient seasons. Whether any of them be suspected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreller, or unquiet person, a carrier of tales, a backbyter, slaunderer, bate-maker, or any other ways a breaker of charity or unity, or cause of unquietnes by any means.

VIII. *Item*, Whether you have necessary ornaments and books of your church? Whether your church be sufficiently repaired in al parts? What stock or annual rent is appointed toward the reparation of the cathedral church? In whose hands or custody doth it remain?

IX. *Item*, Finally, You shal present what you think necessary or profitable for the church to be reformed, or of new to be appointed and ordained in the same.

Number LIV.

Responsiones personales Magistri Georgii Gardyner, fact. articulis ministratis in Visitatione metropolitica reverendissimi D. Matthei, Cant. Archiepiscopi. 88

AD primum respondet, that the Dean, and two of the Archdeacons, *viz.* Mr. Dr. Spencer, and Mr. Underwood, my Lord his Graces Almoner, are resident. And that Dr. Spencer is Prebendary of the said church: and saith, that the other two Archdeacons are not resident, *viz.* Mr. Dr. Carew, and Mr. Wendon. Which Mr. Wendon is also a Prebendary of the said church: and saith, that neither Mr. Dr. Carew, nor Mr. Wendon, are Ministers. And they go al in semely and priestly apparel, saving Mr. Wendon, whom he saw two years since go in a cloke with a Spanish cape, and a rapier by his side. MSS. ubi supra.

To the second, this respondent saith, that there are but three Prebendaries resident, *viz.* Mr. Dr. Spencer, Mr. Manuel, and this respondent. And saith, that one Mr. Fowle, one of the Prebendaries, is in Suffolk, at his benefice at Redgrave, and there dwelleth; and Mr. Wendon at Louvain, and no Priest. One Mr. Smith, one other of the Prebendaries, keepeth at Swyneshead in Lincolnshire; and is neither priest nor preacher, as he saith. And that al go in priestly apparel, saving Mr. Wendon, as he saith. And saith, that none preacheth, but my L. Dean [Bishop] and this respondent, saving that Mr. Dr. Spencer findeth one that preacheth in his course. And saith, that Mr. Wendon, Mr. Smith, and Mr. Fowle, never come at their cathedral church, unles it be to fetch their mony.

To the third, this respondent saith, that their divine service is duely songe in maner and forme, according to the Queen's Injunctions: saving that the Communion, as he saith, is ministred in a chalice, contrary, as he saith, to the Advertisments of the Quene: and except the Prebendaries which be absent, as afore, he saith, he knoweth none, but that al come that should come. And to the latter part thereof, he saith, he doth not know what to answer.

BOOK III.

To the fourth, this respondent saith, that there is no grammar-school at al within their house; saving, that, as he saith, they allow xx marks by yere to one Mr. Byrde, who teacheth a grammar school in the city, and receiveth such scholars as they send him, of which he knoweth not one, as he saith. And the whole order of the school is left to Mr. Byrde's discretion, which he thinketh to be wel done, as he saith; and beleveth, that he bringeth up them that are under hym in the fear of God. And saith, that none of them have been receyved for mony. And no foundations there are, as he saith, touching the said grammar school. And saith, that Mr. Byrde hath wages as afore, and no other person. And to the last part he saith, that it is reported, that they had a foundation for xx scholars, but presently he knoweth, that there lack revenues to susteyne them withal. Further saying, that there is a master of their choristers, but that the choristers are very evil ordered, as he saith.

To the fifth he saith, he cannot answer to the first part. And to the second part he saith, that their officers do, and doth beleve, they will make a trew and perfect accompte in due tyme and tymes, as be appointed by Dean and Chapter, and not by any statute or custome. And saith, that as for arrearages, about Michaelmas come next shal be three years, there was lost by Mr. Mannewell to the sum of 200*l.* or thereabouts, and the last year there did remaine in mony in the general receyver his hands, who is one Mr. Stanton, 260*l.* upon this accompte; and, as far as he knoweth or beleveth, doth stil remaine in his hands: and further touching this article he cannot say.

89 To the sixth he saith, he knoweth no offenders, because he knoweth no man's conscience; and openly he can accuse no man, as he saith, touching the meaning of any part of the contents of this article.

To the seventh he saith, that the offices of the verger, the sextons, the butler, the cooks, the cater, the porter, have commonly bene sold, of those that have had it freely given by the Dean and Chapyter, and other like offices,

which he cannot reherse. But for the Deanes, Prebendaries, and Singing mens offices, he saith, he knoweth none that came by any of them by mony. But that he that is now cater, whose name is Lennard Palmer, giveth 3*l.* by yere to him that occupieth his room: and the two sextons 40*s.* a yere apiece to one Alexander Auger, who serveth for them both: and he that is verger 40*s.* a yere to one John Fox. And further saith, that one Sir John Toller, Canon of the house, is suspected for keeping of one of my Lady Surrye her mens wife, who dwelleth at the Py in Homestrete in Norwich. Which he beleveth to be trew. And further saith, that Edmond England, Master of the choristers, is suspected for bearing and carying tales betwixt gentlemen; and by that means causeth unquietness. And that Sir John Toller aforesaid is a great brawler.

To the eighth he saith, they have both ornaments and books, as appears by their several inventories: and their church in better reparation than it was these 40 yeres. Neither is there any stock appointed by the church for reparations, but only they are borne out of the whole stock of the church.

To the ninth he saith, he wold have service songe more deliberately, with Psalmes at the beginning and ending of service, as is appointed by the Injunctions; and their chalice turned into a decent communion cupp; and a divinity lecture, according to their foundation; and their Prebendaries to be al Priests, and resident at home; some proviso to be made to save their woods from spoiling, which are now so much spoiled. And further he cannot say.

To the tenth he saith, that since he, this respondent, came to be a Prebendary in the house, there was no misordre, or any that did offer in any part of this article; and further, he saith, he cannot answer.

Per me Georgium Gardiner.

BOOK III.

Number LV.

Dr. John Caius to the Archbishop; when he sent him his book of the History of Cambridge.

MSS. C. C. C. C. vol. Epist.

IN most humble maner my duty considered; of late I sent your Grace your book of Oxford, by Mr. Dethick, (a Fellow of Keys college,) together with a letter, shewing such duties as Mr. Dethick received here, and did pay Now I send you by Dr. Pory the answer to the said Oxford book, desiring your Grace most hartily not to let it be copied at any mans hand, for that it is not yet so placed as I would have it, and therof more matter at your Graces hand. Your Graces judgment I much desire, and Mr. Haddons and Mr. Secretary Cecyls, who be men of wit and skil, and close also, if your Grace so require them. Your man, Mr. Joscelyn, I fear wil shew it to every body, and give out copies *ante maturitatem*, and do little good in it himself. I beseech your Grace remember what I writ to you in that matter heretofore. I am sory that the book is no better written for your Grace. I have so much business, that I my self cannot write, nor scantly have leisure to confer it with the original, and yong men now-a-days be so negligent, that they care for nothing. I beseech your Grace therfore to pardon it, and to think that my desire is, that it should be much better than it is; if wel it could be brought to pas *in tantis negotiis:* trusting to give your
90 Grace one in print, if upon the reading therof your Grace shal think it worthy the printing. For, as your Grace said, it is troublesome writing out copies, and commonly they be depraved in writing.

I wholly commit it to your Grace's pleasure, and trust no man shal se it, til I hear further of your Graces pleasure. View it again I wold, before it be printed; for that many things be roughly left for want of leisure, and hast to satisfy your Grace. In the order of the Prelates I submit my self unto your Grace, as well as in other things. The names of the noblemen I know not, which were requisite to be

known, as hereafter at more leisure I mind to do. Because al things should be readier to your Grace, I have put to every *pagina* the number. If any thing your Grace would note, the number is ready to tel the place. If any thing your Grace wil have altered, note it *seorsim*, for avoiding the diversity of stiles. Some things that your Grace thought best should be put out, were by the writer put in before I was aware, and therfore remaine. But so, that what your Grace would have done with them, shal be done. I would have put them out again, but for blotting the book, and disgracing the same to the ey. I have not bound it as it is meet for your Grace; because I would your Grace by the rudenes therof should have no plesure to shew it to others, but those who I desire should se it. I shal desire your Grace to save it wel, and that I may have it again when your Grace have done. For that the original is not so good as it, nor so plain, &c. And thus submitting, not only my book, but my self also unto your Grace, I shal pray God for your prosperity, and long health, to your plesure. From Cambridg, this 8. April, 1567.

By your Graces own Caius.

Number LVI.

The Archbishop to the Lady Bacon: vindicating himself upon some displeasure taken against him by the Lord-Keeper.

MADAM,

MY harty salutations to your Ladyship presupposed, *in Christo Servatore et Judice.* I understand that ye use otherwhiles to be a good solicitor to my Lord your husband in the causes of the poor for justice, and I doubt not ye remember the Christian duty ye bear to him, as wel in respect of conscience to Almighty God, as for his honorable estimation and fame to the world. *Et hoc est esse juxta divinam ordinationem verè adjutorium, salutare coram Adam datum a Deo, tempore vanitatis nostræ.* Upon which

MSS. G. Petyt. Armig.

BOOK III.

ground I thought fit, now in the end of the term, after my Lords angry busines ny defrayed, to write a few words to you. To my Lord I perceive I may not write, except they be *placentissima ;* and therfore I shal stay my hand. My Lord, as by his few lines written to me, in answer to my friendly letters, doth say he hath conceived that he thought not to have heard at my hands, before I had spoken with himself: and not so contented, but sent me a hard answer in words by my man, yet extern to us both, whom I wished not to have known any inkling of our private dealings; so privately, I say, written on my part, that I tel you the truth, *coram Deo Servatore meo*, the talk not opened nor conferred with, in any signification, to my yoke-fellow, tho' yet, I trust, not so great a day-body, and without God's fear, but can consider both reason and godlines. Yet I have kept my grief within my self from her: not as to have you think that such a matter were to be much regarded, however it be taken of such two, as we may be esteemed; but that I have used friendship toward my Lord in all points, whatsoever he conceiveth. But I am sory he can so soon conceive displeasantly against me, not deserved, I say, and to abide thereby, not deserved. For I mean not only prudently, but christianly, godly, and friendly. Howsoever it be
91 taken, the testimony of my conscience shal make me take this his storm quietly to Godward, rather offering him in my prayers to God, than careful of any submission, as having offended, which I intended not, as faulty [as I am] in his conceiving, as he writeth, for to have suspended my such writing, til I had heard from him, or spoken with him, &c.

Ye shal understand, that the party who came up with the Duke's Grace's letters, resorted to me a little before dinner, and shewed me in his talk, that he was appointed to come again that afternoon to have received his letters to the Duke's Grace in answer, &c. Whereupon I thought the time present such, as that before he should write to his Grace, to put to his wisdom and consideration so much as I did write. For after that time it had been too late to speak with himself, who at that afternoon had no leisure, if

I had come to him; and yet sending my letter by that messenger, nor making him privy of the sending, &c.

But concerning the matter it self, forsooth, I am sure I did so reasonably write, that if he had been the Prince of the realm, or I but his Chaplain, I might have written privately, as I did, (and where he findeth lack in me, that I did so write, yea much more than I did write,) both in conscience, and in good love of friendship. Madam, be not offended with my plainness, as tho' I wold make comparison with him; I know his office; I know his gifts of God, and his place: and yet may Matthew Parker write privately to Nicolas Bacon in matters of good friendship without offence. In al humility of heart I wil not stick to submit my self to his page of his chamber, and wil be admonished by him in reason, tho' he were mine enemy. And again, in doing mine office to God, and my duty of friendship to them, whom I will sincerely love and honour, I will not be abashed to say to my Prince, that I think in conscience, in answering to my charging. As this other day I was wel chidden at my Prince's hand; but with one ear I heard her hard words, and with the other, and in my conscience and heart, I heard God. And yet her Highnes being never so much incensed to be offended with me, the next day coming by Lambeth-bridge into the fields, and I according to my duty meeting her on the bridge, she gave me her very good looks, and spake secretly in mine ear, that she must needs continue mine authority before the people, to the credit of my service. Wherat divers of my Arches then being with me, peradventure marvailed, &c. Where peradventure some body would have looked over the shoulders, and slily slipt away, to have abashed me before the world.

If my Lord be angry with my busy plainnes, I fear not (if) Almighty God, *Deus ultionum Deus*, wil be content: if not, he wil ask account of me, if I hold my peace, when both my Lord and I shal stand dreadfully before his chancery. And therfore I wil not so covet the favour of men to displease God.

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And surely, Madam, I could no less do of tender heart to his estimation. And loth would I be that the example should be alledged for divers spoilers in that country, of the ministry, that office of mens salvation, that office of Christ's crucified mysteries; howsoever the carnal princes of the world do deride God, *et omnia sacra. Sed qui habitat in cœlis irridebit eos.* For God's love, Madam, help your *tanquam una caro cum viro tuo; sed ambo Christi membra charissima*, to help to eliminate out of his house this offendicle, *Ut ne ponat maculam in gloria senectutis suæ. Labi et falli, humanum, sed perseverare, durum.* I will not write what I hear reported, nor wil credit al tales. Fy on the world, to cary God's good, elect, and principal members of his kingdom, so to be drowned in the dregs of this mortality, not to regard these so chief causes. What shal be hoped for in friendship, if the advertising of one another in true faithful friendship, and to Godwards, shal stir up enmity and disliking. Let the blind world say, *Suaviora sunt fraudulenta oscula odientis, quam vulnera diligentis.* Let the wise man say contrary, *Quàm meliora sunt vulnera diligentis, quam fraudulenta oscula odientis.* I am jealous over my Lord's conscience, and over his honorable name. It may become my office to himward, tho' he be great in office, to hear the voice of a poor Pastor.

92 For there is one which saith, *Qui vos audit, me audit. Qui vos spernit, me spernit. Qui vos tangit, tangit pupillam oculi mei;* as contemptible soever the vain world esteemeth us. I have alway joyed in my Lord, alway honorably reported him: I have in good places, and before the most honorable, compared him with More and Audley, for their eloquence, wit, and learning in law; with Bishop Goodrick for his sincerity towards justice. Altho' they al had their faults, which God keept from my Lord and me. The first imbrued with Papistry; the second *omnia passim, et ab omnibus.* The third a dissembler in friendship, who used to entertain his il-willers very courteously, and his very friends very imperiously, thinking therby to have the rule of both, wherby he lost both. For while his il-willers spread, how

he would shake up his acquaintance, they gathered therby the nature of his friendship towards his old friends: and therfore joyed not much of his glorious entertaining. And his friends indeed joyed les in him, for such his discouragement that they felt at his hands. *Expertus loquor*, &c.

Now what wil be judged of many of the world, which peradventure love neither of us; if it may be heard, how we two in that place that we be in by God's providence, and the Queen's favour, both professing God's verity, as we do, so long conjoyned as we have been, now to fal at squares, so nigh to fal into our earthly pit? He to contemn me, I to be dulled in my contentation toward him; what wil this work in the commonwealth, and especially if it should break out, upon what ground this grief is conceived and taken? I would be loth to break friendship with any mean body, much les with my Lord; and yet either King or Cesar, contrary to my duty to God, I wil not, nor intend not, God being my good Lord. It is not the solemnity or commodity of mine office, that I so much esteem: I was sory to be so accumbred, but necessity drave me; and what fate shal thrust me out, *susque deque fero.* I am now grown into a better consideration by mine age, than to be afeard or dismayed with such vain terriculaments of the world. I am not now to learn how to fawn upon man, *cujus spiritus in naribus ejus;* or that I have to learn how to repose my self quietly under God's protection against al displesure of friends, and against al malignity of the enemy. I have oft said and expended, *Cadent a latere tuo mille*, &c. In this mind I trust to live and dy. Here I wil not answer, as a Painim did to a Painim, *Cur habeam eum pro principe, qui me non habet pro senatore.* But while I live, I wil pray for my Lord, that all grace and good fortune may assist him, in himself and in his posterity; and shal be as glad and ready to the duty of godly friendship to him, if it may be reasonably taken, as any one whatsoever with whom he is best pleased and lest provoked with, as any one that fawneth most upon him for his officesake, or for his vertue, to my power.

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And thus reposing my self *in bona et constante conscientia* in this brittle time, I commit your Ladyship to God, as my self. Because ye be *alter ipse* to him, *unus spiritus*, *una caro*, I make you judge. And therefore I transmit the very copy of my letter sent to him, to expend the rather, of my writing, whereby ye may take occasion to work, as God shal move you. And thus I leave you. From my House at Lambeth, this 6th of February 1567.

Your friend unfeigned in Christ,

Matth. Cant.

Number LVII.

93 *The Queen's Majesties letter to the Archbishop, for visitation to be made within his province, concerning strangers lately come into the realm.*

By the Queen.

Archbishop Park. Regist.

MOST reverend, &c. Wee grete you wel. For as much as we do understand, that there do daily repayr into this our realm great numbres of strangers, from the partyes beyond the seas, otherwise then hath ben accustomed, and the most part therof pretendyng the cause of their commyng to be for to lyve in this our realm with satisfaction of their conscience in Christian religion, according to the order allowed in this our realm, and doubting least that amonges such nombres divers may also resort into our realm, that are infected with dangerous opinions, contrary to the faith of the Christian Church; as Anabaptists, and such other sectarys, or that be gilty of sum other horrible crymes, of rebellion, murder, robberys, or such like, committed by them in the parts from whence they do cum: to which kynde of people we do no wyse mean to permit any refuge within our dominions: therefore we do wil and require youe to gyve spedy order and commaundement to the reverend Father in God, the Bishop of London, and al other Ordynarys of any places where you shal think any

such confluence of strangers to be, within your province, that without delay, special and particular visitation and inquisition be made in every parish, for this purpose requisite, of al manner of persons, being strangers born, of what countrey, qualite, condition, and estate soever they be, with the probable causes of their cummyng into this our realm, and the tyme of their contynuance, and in what sort they do lyue, and to what churches they do resort for exercise of their religion; with such other thinges, requisit in this case to be understand, for the worthines of their continuance in this our realm. And therupon to cause perfect registers to be made, and so to continue; and to give advertisement to our Justices, and Mynisters of our lay-power, to procede spedily to the tryal of such as shal be founde suspected of the foresayd crymes, or otherwayes, that shal not be conformable to such ordre of religion, as is agreeable with our lawes, or as is permitted to places specially appoynted for the resort of straungers to the exercise of religion, in the use of commun prayer and the sacraments. And in al other things we wil and require you, to use al good diligence and provision, by the means of the Bishops and Ordynarys under youe, as wel in places exempt as otherwise; that no maner of straungers be suffered to remayn within any part of our dominions in your province, but such as shal be known, or commonly reputed to be of Christian conversation, and mete to lyve under our protection, according to the treaties of entercourse betwixt us, and other princes our neighbors.

Number LVIII.

Archbishop Parker's statutes, for the hospital of Eastbridge in Canterbury.

UNIVERSIS Sanctæ Matris Ecclesiæ filiis præsentes literas inspect' visuris vel audituris, Matthæus, providentia Divina Cantuarien' Archiepiscopus totius Angliæ Pri-

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mas et Metropolitanus, verus et indubitatus patronus hospitalis pauperum de Eastbridge civitatis Cantuariæ, salutem in Domino sempiternam. Pastoralis officii debitum merito nos solicitat, ut locorum piorum nobis potissimè subditorum commoditatibus, his præsertim quæ ad divini cultus aug-
94 mentum ac miserabilium personarum sustentationem pertinent, quantum cum Deo possumus opportunæ provisionis remedio subveniamus, ut ea quæ ab initio piè fundata et stabilita, vel temporum mutatione et diuturnitate, vel rectorum negligentia in abusum vergere dignoscuntur, vel in pristinum statum et decorem (quantum convenit) restituantur et restaurentur, vel pro tempore ac præsentis rerum status ratione, in melius convertantur et reformentur. Inter alia autem dicti hospitalis patronatus cura nos solicitos reddit, eò quod hospitale prædict' per quosdam prædecessores nostros pro receptione nocturna ac aliqua sustentatione pauperum peregrinantium ad dictam civitatem confluentium fundatum ac dotatum extitit, ac nonnullis legibus, statutis et ordinationibus stabilitum et confirmatum, quorum aliqua præsentibus temporibus minimè conveniunt, alia vetustate et mutatione temporis a priore instituto fiunt aliena, nonnulla Rectorum sive Magistrorum dicti hospitalis incuria, fraude sive negligentia in desuetudinem abierunt: bona etiam, (sicut accepimus) nemora, possessiones ac alia jura dicti hospitalis de verisimile dilapidationi et dissipationi subjiciuntur; et quod miserrimum est, pauperes justis eleemosynis ibidem defraudantur; Nos igitur debit' officii nostri excitati, zeloque charitatis accensi super status dicti hospital' ac ad reformationem dictorum defectuum procedere intendentes, fundationes, ordinationes, dotationes, statuta ac munimenta dicti hospitalis, et præsertim quasdam ordinationes Johannis Stratford, quondam Cantuar' Archiepiscopi, prædecessoris nostri sub dat' xxiii. die mens. Septemb. anno Domini 1342, et translat' dicti patris anno nono, in medium proferri jussimus, eisque diligenter ac maturè inspectis, pensatis et intellectis, ac cum præsentium rerum statu collatis, interponentes eam autoritatem addendi et detrahendi dict' ordinationibus, easque mutandi et corrigendi, quæ nobis et suc-

cessoribus nostris Archiepiscopis Cant. in libris dictarum ordinationum reservata est, habito primitus sup. hospital. prædict' diligenti tractatu, communicatione ac maturâ deliberatione, servatisque per nos omnibus de jure in hâc parte servand. ad honorem Dei, perpetuam rei memoriam, ac dict' hospital. commodum et utilitatem, sic duximus ordinand. et ordinamus in hunc, qui sequitur, modum.

Imprimis, *viz.* quod per nos et successores nostros Cantuar. Archiepiscopos talis vir nominetur et præficiatur futurus Magister hospital. præd. qui pro tempore hujusmodi admissionis fuerit Commissarius generalis in civitate Cantuarien' per dictum Archiepiscopum, qui pro tempore fuerit nominandus, qui etiam in sacro Presbiteratus ordine constitutus fuerit (nisi aliter secum dispensatum fuerit) et non diutius ibidem Magister hospit. præd' sit, nisi quamdiu fuerit Commissarius Archiepiscopi præd. Et quod intra unum mensem postquam dict. hospit. adeptus fuerit de singulis ipsius hospitalis bonis sigillatim et specificè plenum conficiet inventorium; cujus veram copiam nobis et successoribus nostris, quàm cito commode poterit, exhibebit, atque singulis annis inter festum Sancti Michael. Archangeli et duodecimum diem mens. Novembr' prox' sequend' de administratione bonorum, fructuum, proventionum, jurium et reddit' dict' hospit' pro anno finito in festo Sancti Michael, antedicto, nobis et successoribus nostris, sive alicui alteri ad hoc per nos deputato plenam et distinctam rationem reddat, cum requisitus fuerit.

Volumus præterea quod ad dicti Magistri dispositionem et curam solicitam fructus, redditus, et proventus dictique totius hospitalis regimen, quamdiu ibid. Magister præd' fuerit, cum moderamine pertineant infra scripto. *viz.* quod ad placitum Domini Archiepiscopi tempore existentis, manebit et residens erit in domo mansionali hospitalis præd. vel in manerio suo de Bleen et Hothcourte, ut de reddit. et proventionibus terr' et possessionum hospital. præd. percipiet et habebit singulis annis sex libras, tresdecim solid. et iiiid. et xii. carectat. bosci de nemoribus pertinent' manerio suæ firmæ de Hothcourte, et quamdiu in pace vivitur sine

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bello, singulis diebus Veneris non feriatis horâ nona, et si feriati fuerint hora duodecima, per totum anni circulum absque aliqua omissione, ibidem præd. Magister hospitalis præd. per se, vel per legitimum deputatum suum, triginta pauperibus, et maximè indigentibus de civitate Cantuar' oriundis, vel ibidem diu habitantibus, in aliquo loco convenienti intra limites hospitii pauperum præd. congregat' ad ostium, sive in domo hospitii nostri Cantuariensis, omni carnali affectione semota, super quo ejus conscientiam oneramus, triginta denarios dabit, partim habendo respectum ad commendationem pretoris oppidi Cantuariens' pro tempore existent'. Hoc tamen observatum volumus, quod nullus dictorum triginta pauperum eo tempore sit in alterutro nostrum hospitalium de Harbaldown vel S. Johannis extra Northgate in civitate præd. Illos enim (quoniam alias nostræ eleemosynæ participes sunt) ab ista distributione penitus excludemus. Verum si tempus inciderit quando bellum gerendum est, ita quod milites per civitat' Cantuar' transire contigerit, quàm primum hujusmodi bellum publicè fuerit denunciatum, dicta distributio triginta denarior' quolibet die Veneris protenus cessabit, quamdiu hujusmodi bellum duraverit, et ad tres menses post, et ad sublevandos milites valetudinarios bellóve læsos per dict' civitat' proficiscentes et redeuntes in dicto hospitali quotidiè ad summam quatuor denariorum pro numero singulorum dierum in anno de exitibus, reddit', proventionibus et bonis hospitalis præd' volumus expendi. Sani verò illuc accedentes, non habentes de suo, per noctem unam recipiantur, valetudinarios autem (modò ne leprosi sint) cum sanis confluentes, tam ad moram quàm ad vitæ subsidia, juxta æstimationem præd' percipiend' sanis volumus anteferri.

Quod si dierum aliquo in usus præd' pauperum militum de exitibus, redditibus, proventionibus et bonis hospitalis ipsius, quia nullos vel paucos hujusmodi illic contigerit declinare, ad æstimationem præd' expendatur, ordinamus et volumus quod diebus aliis, seu temporibus copiosioris adventus pauperum præd' ibidem quod minus diebus præcedentibus est expensum, in ampliori receptione subsidiorum-

que necessariorum, et ministratione pauperum hujusmodi juxta modum superius annotatum, suppleatur taliter cum effectu: et quotannis tam pacis quam belli temporibus in usu tam pio et laudabili de exitibus, redditibus, proventionibus et bonis hospital' præd' ad summam quatuor denariorum pro quolibet anni die discretione prævia integraliter, et fideliter erogetur. Qui in fata ibidem decedent in cœmiterio nostræ Cantuar' ecclesiæ sepeliantur, loco ad hoc antiquitus assignato. Cautum insuper esto, ne dictum hospital' quod solummodo in pauperum peregrinorum usum primitùs fundatum est, oneretur aliquando, quod habitationem pauperibus in civitate Cantuar' vel suburbiis ejusdem degentibus, aut illis qui per aliquod tempus proximè præteritum in eisdem aut intra septem milliaria à dicta civitate habitasse comprobentur.

In hospitali etiam præd. 12 lectos competentes cum suis pertinentibus ordinamus debere perpetuo consistere, ad usum confluentium pauperum militum hujusmodi, ac mulierem aliquam honestæ vitæ quæ 4° annorum ætatem ad minus excesserit, ministerio hujusmodi pauperum pro eo tempore tam in lectis quàm vitæ necessariis, ut præmittitur, ministraturam esse volumus. Cui mulieri ministretur de exitibus, redditibus, provent' et bonis dicti hospitalis, prout Magistro videbitur opportunum. Sint præterea in dicto hospitali duo libri; quorum alter sit instar kalendarii, in quo numerus pauperum ibidem pernoctantium, eorum valitudo et pecuniæ illis erogatæ assiduè annotentur. Quem librum Magister exhibebit annis singulis nobis et successoribus nostris, unà cum computo suo de terris, tenementis et aliis proficuis dict' hospital' pertinent' tempore superius expresso et limitato. In altero dies, mensis, annus et nomina in hospitali præd' morientium, diligenter inscribantur.

Volumus insuper et ordinamus quod in domo aliquo dicto hospit. spectant' custodietur schola per Magistrum hospit. præd' pro tempore existen' vel aliquem alium substituendum per eum ad hoc officium idoneum. In qua ipse libere et gratis docebit et instruet, seu doceri vel instrui faciet, de tempore in tempus pueros supra ætatem septem annorum,

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et infra ætatem octodecim annorum, ad legendum, cantandum, et pulchrè scribend' et præsertim in cantando et scribendo, dummodo quilibet hujusmodi puer in schola præd' ultra 4 annos non manebit, et quod in schola præd' non instruatur sive doceatur simul ultra numer' vigint' puerorum, et hoc liberè ac gratis, prout dictus Magister præd' hospitalis placuerit et cum substituto suo concordatum fuerit. Volumus etiam, quod in diebus ferialibus ter qualibet hebdomada omnes pueri præd' precationes in capella hospitalis præd' altâ voce canend' discent vel Letaniam vel alias solemnes orationes breves juxta ordinationem, Magistri, qui
96 pro tempore fuerit. Volumus etiam, quod postquam solutio decem librar' per annum Willielmi Swerder nuper Magistri hospital' prædict', quam jam ex concessione quadam occupat, legitimè cessabit seu determinata fuerit, ex tunc in perpetuum dict' Magister prædict' hospital' dabit et solvet supradict' pueris sufficientia papyrum, calamos et atramentum et alios libros maximè congruentes pro eorum usu in sacello. Proviso, quod instructor puerorum tam in scribendo, legendo et cantando per Magistrum semper deputandus sit collector reddituum dict' hospital', qui pro tempore suo pro hujusmodi collectione singulis annis recipiet xxvi*s.* viii*d.* cum una liberatura per Magistrum illi quotannis donand' tali qualem aliis servis suis in futurum daturus est, et quod recipiet pro labore instructionis suæ præd' quatuor libras annuatim sibi solvendas. Proviso etiam, quod præd' Magister hospit' præd' si ipse in ædibus hospit' præd' habitare vel noluerit vel non possit, quod tunc Rector ecclesiæ Sti Andreæ in civitate Cantuar' vel substitutus suus præferatur ad habitationem in eisdem domibus pro annali redditu xxvi*s.* viii*d.* et non amplius, modo idoneus ad idem officium instructionis puerorum fuerit per Magistrum hospit' et Decanum ecclesiæ Cantuar', qui pro tempore fuerit, semper examinand' et approbandus.

Volumus præterea, quod ex redditibus annuis hospit' præd' solvatur duobus scholasticis ex collegio Corporis Christi et Beatæ Mariæ in Cantabrigia instruendis juxta eam formam quæ in indenturis quibusdam convenit inter

Magistrum hospit' prædict', et Magistrum et socios collegii prædictt. quamdiu terminus annorum hujusmodi indenturæ durabit, et eo modo eligantur et præficiantur quomodo in prædict. indenturis exponitur et declaratur.

Et ne hæc nostra ordinatio posthac veniat in oblivionem aut negligatur, quin semper temporibus futuris summa sex librarum ac decem solidorum ad usus pauperum tam pacis quàm belli tempore quotannis expendatur, et quod omnibus expensis et receptis ritè computatis, tam pro oneribus supradictis, quam pro reparationibus, dict. hospital. et aliis rebus eidem pertinentibus, quod residuum fuerit semper inter pauperes distribuatur: ita ut distributio eorum vel augeri vel diminui possit juxta æstimationem bonorum provenientium hospital' prædict. Volumus etiam quod Magister dict. hospital. qui pro tempore fuerit, per se, vel per alium, singulis annis uno aliquo die Dominico inter festum Omnium Sanctorum et festum Natalis Domini, ante distributionem pauperibus erogandam, clarè et distinctè pronuntiabit Anglicè hanc nostram ordinationem, incipiendo ab eo loco, Volumus præterea quod ad dict. Magistri dispositionem et curam solicitam fructus, &c. legendo usque ad istam clausulam, Volumus etiam quod Magister, &c.

Et ad ordinationem præsentem in singulis suis articulis, prout est possibile, fideliter observandam, et, quatenus in eo est facere, fieri observandam, necnon de corrodiis, pensionibus, terris, possessionibus, nemoribus, aut bonis mobilibus, immobilibus seu juribus ipsius hospitalis non vendendis, concedendis imperpetuum, vel ad tempus donandis, vel ad firmam dimittendis et locandis, vel alio quovis alienationis titulo, non alienandis, nobis et successoribus nostris Archiepis. Cantuar. inconsultis et non consentientibus, ad hoc expressè per scriptum nostrum hoc testand. per quoscunque Magistros hospital. prædict. quibus ejus regimen committetur imposterum, Volumus et ordinamus in commissionibus singulis de ipso faciend. eidem corporal' ad sanctum Dei Evangelium præstari juramentum. Proviso semper, quod si magis expediens videbitur Archiepiscopo, qui pro tem-

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pore fuerit, ut Suffraganeus ejus ad idem hospitale promoveatur, quod tunc in eo casu ipse Suffraganeus præferatur omnibus aliis ad ejusdem hospitalis præfecturam cum conditionibus supradictis, etiamsi Commissarius ejus, qui pro tempore fuerit, habeat firmam manerii de Blene et Hothecourt ad commodum et usum suum. Commissionem autem hospitalis prædict. si facta fuerit alteri quam Suffraganeo, vel Commissario, qui pro tempore fuerit, vel prædicto non exacto seu præstito juramento, fore Volumus ipso jure irritam et inanem. Reservata nobis et successoribus nostris Archiepiscopis Cantuar. hujusmodi ordinationis nostræ addendi, detrahendi, eamque mutandi et corrigendi, prout expedire videbitur, plenaria potestate. Actum et datum
97 in manerio nostro de Lambith vicesimo mensis Maii, anno Domini millesimo quingentesimo sexagesimo nono, et nostræ consecrationis anno decimo.

Excerpt. ex original.
Copia vera per me
Nic. Battely.

Matthæus Cantuar.
His seal is annexed.

BOOK IV.

Number LIX.

Dr. Bomelius to the Archbishop; portending some great danger impending over the nation.

Reverendiss. Antistiti Matthæo Cantuariensi Archiepiscopo, Domino suo plurimùm colendo.

Cecilian MSS.

REVERENDISSIME Antistes; cum boni clientis officium sit præmonere patronum de impendentibus malis, quo assidua Dei invocatione, diligenti præparatione, moderatisque consiliis, imminentia pericula vel effugiat, aut certe mitiget, mei quoque muneris esse duxi hoc turbulento tempore intrepidè ea aperire, quæ longa observatione et quotidiana experientia hactenus verissima comprobata

sunt. Quæ si post præmonitionem meam Anglicæ reipub. moderatores prudenter considerabunt, multorum malorum causas et occasiones jam impendentes declinabunt, patriæque suæ optimè consulant. Ea ut tuæ paternitati (cujus singularem prudentiam, circumspectam modestiam, et sinceram in patriam στοργὴν, non Angli solum, sed et exteri omnes admirantur et suspiciunt) coram ostendere, atque in sinum tuum liberè effundere, non sine magno totius Britanniæ emolumento, multorumque saluti, possim, obnixè oro, ut liceat mihi à prandio, si seria tua negotia id patiantur, tuam paternitatem convenire, quo sine mora regia Majestas per te mentem meam intelligat: hoc ut facias, patria tua, Reginæ tam nobilis et piæ salus, officium quod illi debes, et providentia illa, quæ in te tantopere elucet, quodam jure exigunt et suadent. Valeat tua paternitas. Ex regio carcere, à musis alieno. 3 nonas Aprilis, anno 1570.

Tuæ paternitati ad nutum paratus,
Eliseus Bomelius,
Medicus Physicus.

Number LX.

Dr. Yale's Collections out of the Registers of the Archbishops of Canterbury: concerning their ancient customs and privileges.

The power and privileges of the Archbishops of Canterbury in former times.

ROGER, Bishop of Coventry and Litchfield, being old, John Peckham, Archbp. of Canterbury, deputed a coadjutor to him. Cleopatra F. 1.

Deputavit coadjutorem Rogero Covent. et Litch. tunc Episcopo, officium suum propter debilitatem sui corporis adimplere non valenti, sicut in visitatione dicti Archiep. metropolitica ibm. facta extitit tum compertum. Et commisit coadjutori suo omnem potestatem episcopalem in dict. dioc. exercendam. Ex Registro Dom. Joan. de Peckham.

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98 The same Archbishop Peckham, in the first year of his consecration, which was anno 1279, committed to the Dean of Pauls, and the Treasurer of the said church, the power of conferring prebends, and other ecclesiastical benefices with or without cure of souls, belonging to the collation or presentation of the Bishop of London. *Qui nequibat propter debilitatem sui corporis ea quæ incumbebant pastorali officio adimplere.* He committed to them also to institute such as were presented; and to grant *commendams* and other things which belonged to the pastoral office to perform. *Ex Reg. Peckham.*

When any Bishops in their province grew aged, that they could not manage their dioces, the Archbishop did constitute whom he pleased to perform the offices of the bishopric.

He presented to such benefices as were in the right of such monasteries to present, as were in him to present, if they fel while the said monastery was vacant of a superior. Thus Peckham, 1286, the 3d of the ides of December, collated the vicarage of Colrede in the dioces of Canterbury, to Stephen de Wycomb, Priest, by reason of the vacation of the priory of Dover, of his patronage, then vacant, and remaining in his hand. *Ex Reg. Peckham.*

He admitted and instituted such as were presented to livings in those diocesses that were vacant of Bishops. In 1286. he instituted many in the dioces of Landaff and Norwich vacant.

Upon any Bishops absence from their dioces, he might depute Vicars General to take care of the affairs of the dioces. *Absente Episcopo Asaphensi à dioc. propter Walenses, in ejus locum deputavit Episcopum Bathens. et Wellens. Vicarium Generalem.*

Metropolitical Visitations.

In their metropolitical visitations they could cite distinctly any of their province before them, wheresoever they were in the city, dioces, or province of Canterbury, not only by way of appele, or complaint, but also *ex officio.*

They could, in their metropolitical visitations, turn out the heads of religious houses out of their priories, abbies, and monasteries, and put others in their rooms. And dignitaries and officers of churches he removed, and put others in their places, when he saw cause for it.

Archbishop Robert Winchelsey, in his metropolitical visitation made in the dioces of Norwich, *Priorem amovit de Heveringlond, super diversis criminibus ad amotionem suam tendentibus convictum; et præfecit alium jure suo. Et eodem modo in dioces. Wigorn.* In his metropolitical visitation he removed Friar *Nicholum de Norton, super dilapidationem bonorum sacristariæ ecclesiæ Wigorn. convictum. Et ob negligentiam Prioris et Capituli Wigorn. præfecit G. de Maddesly sacristam, jure suo.*

In these visitations the Archbishops power was so great, and the Bishops were so suspended al jurisdiction during these visitations, that in Peckhams time, al the suffragan Bishops of the province of Canterbury drew up one and twenty articles of complaint to the Archbishop to be redrest. To which the Archbishop gave his distinct answers. They begin p. 289. intitled, *Articuli propositi coram Johannem Archiep. Cant. per Episcopos Suffraganeos suæ Cant. provinciæ; et responsiones et declarationes dictorum articulorum.*

The first is, That when he visits any dioces of any of his suffragan Bishops, he himself institutes and hears al the causes of the dioces; and actually *correctiones facit.*

Secondly, That he draws to himself whersoever he be, causes *de facto*, begun in the visitations, and corrected and compleated. Wherby the subjects of the Suffragans are grieved, and their jurisdiction weakned.

Thirdly, In the diocesses visited, after he is gon out of the bounds of the dioces, he sendeth some Clerks *de latere suo*, to exercise those things that by right belong to the Suffragan of that place.

Fourthly, In some diocesses not visited by him, some cary themselves for the Officials of the Archbishop, or his Commissaries General, which may be called *Officiales fo-*

BOOK IV.

ranei, contrary to the form and prohibitions of the Council of Lyons.

99 Fiftly, They pray that no subject of the Suffragans be commanded to be cited by the court of Cant. unles in the warrant *citatorio* a lawful cause may be inserted: and so on in divers other articles.

The answers of the Archbishop were as followeth.

To the first article of the Bishops, the Archbishop answereth and declareth, That he may do this justly: *Duplici aucthoritate connexa munitur, et roboratur consuetudine diutius observata.*

To the second article he answereth, That since he is not only Metropolitan in the dioces visited, but also in other diocesses of his province, he may by his authority determine causes, begun in one dioces, in another. And this he hath by custome long observed.

To the third, It is not believed that he doth such things, unles as far as right and custome alloweth him, and the custome of the court of Cant. *suffragatur.*

To the fourth article he answereth, That he made no *Officiales foraneos*, nor ever doth such things, unles it be granted him *de juris consuetudine.*

To the fift he answereth, That it is not of the necessity of law, *quod libellus ponatur in citatorio, aut causa agendi, sed est cautela juris pro actore, ut reo deliberato, et ulterior deliberatio denegetur.* And so he went on bearing himself out by right and custom, and giving short answers, but little complying with the Bishops complaints.

More Collections.

The Archbishop of Canterbury in the dioces of S. Asaph, vacant, hath by privilege the collation of the benefices there. *Ex Reg. Walt. Reynolds.* And more plainly out of the register of Islip in the eight years of his bishopric. And so always observed, until the 32 year of Henry VIII.

The Suffragans of the province of Cant. *Non possum præscribere contra Archiepis. Cant.*

The Archbishop may end causes begun in the time of

the vacation of any dioces, *licet Episcopus ibi sit inthronizatus.* He may compel Suffragans to residence in their cathedral churches. He may *revocare gesta per suos Suffraganeos etiam legitima.* The jurisdiction of the Archbishop of Cant. *non nudi Metropolitani finibus coercetur.*

The subject of the province of York did appeal *tuitoriè ad Curiam de Arcubus.*

The scholars of Oxon submit themselves to the Archbishop of Cant. *et nequeunt sese exceptos.* Ex Reg. Arund.

William Courtney, Bishop of Hereford, professed in a Synod, that neither he nor his Clergy would give one peny subsidy to the King, unles the Lord King should do justice to him and his men. *Ex Reg. Witelsey.*

John Warren, Earl of Surrey and Sussex, was cited to the Councel of the province, to be punished for adultery continued in. *Ex Reg. Reynold.*

In the third year of the translation of Chicheley, Archbishop, the Lord Le Strange and his wife did public penance after the maner of penitents, from Paul's church to S. Dunstans in the East, because they gave a cause of murder in the said church, and polluted it. *Ex Reg. Chichely.*

Penance enjoyned to the tenants of Wingham, for that they did ridiculously and contemptuously their service: which was to cary straw to the Archbishops stable. *Ex Reg. Courtney.*

And so penance was enjoyned to the men of Topsam for contempt. And that was a hard penance, namely, to do penance in the churches of Pauls, London, of Canterbury, and Exeter: to procure a Priest to celebrate the anniversaries of the Earl of Devonshire; and each to pay 20*d.* to the repairs of the walls of Exon. *Ex Reg. Courtney.*

Penance enjoyned to the men of Romney Marsh.

The constitution of paying tith in the City of London was put forth by Simon Niger, Bishop of London. Which was thus; that every man, according to the rate of the rent of his house should take from every ten shillings one 100
farthing every Lords day, and every holy day, whose vigil

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was appointed for fasting. See the record of Arundel de anno 1°.

Archbishop Peckham would not consecrate Richard More Professor of Divinity, tho' provided by the Pope for Bishop of Winchester; but wholly rejected him from the said bishoprick for plurality of benefices. *Reg. Peckham.*

Some petitions were put up to the King by the Clergy, ann. 9°. Hen. V. and they were three. The first was, that the *ordinationes* against the provisors of victuals should be diligently observed. The Kings answer was, that the King would have the causes proclaimed and observed. To omit the second; the third petition was, *ut omnes qui Presbyteros castraverunt, acriter puniantur.* [They used, it seems, to be too free with the laity's wives, and they dealt too roughly with them when they met with them.] The Kings answer was, *Vult eos puniri ut felones.* Vid. Reg. Chechely.

Prohibitiones.

This an old eye-sore to the Clergy. Robert, Archbp. Winchelsey, did vehemently move the King Edward II. that a remedy might be provided against frequent prohibitions. To which petition the King gave this threefold answer. I. That faithful sworn Clerks should be deputed, who should diligently examine the causes of prohibitions. II. That those that obtain injurious prohibitions be severely punished by a pecuniary punishment, or by prison. III. That those aforenamed bring with them to the Parlament al the abusive prohibitions, to shew them to the King and Council. *Reg. Winchelsey.*

Number LXI.

The form of the excommunication of the Bishop of Gloucester, pronounced by the Archbishop in the Synod, anno 1571.

MSS. G. Petyt. Armig.

IN Dei nomine Amen. Cum Nos Matthæus providen-

tia Divina Cantuarien. Archiepiscopus, totius Angliæ Primas et Metropolitanus, ritè et legitimè procedens, reverendum in Christo Patrem Dom. Richardum Glocestren. Episcopum, ac Commendatarium Episcopatus Bristolien. alias propter suam contumaciam et manifestum contemptum in non comparendo coram nobis, neque per se neque per Procuratorem suum, in hac præsenti Convocatione sive sacra Synodo provinciali in domo capitulari ecclesiæ cathedralis D. Pauli London. tertio die præsentis mensis April. inchoata et celebrata, ac de die in diem usque ad hos diem et locum continuata et prorogata, juxta citationem et monitionem ultimam et peremptoriam alias sibi ex parte nostra fact': pronuntiaverimus contumacem, pœnam contumaciæ, sive humoi. ad arbitrium nostrum reservando; Nos Matthæus Archiepiscopus antedict. pœnam contumaciæ dicti Episcopi et Commendatarii nunc declarando, eundem Episcopum et Commendatarium de consensu confratrum nostrorum nobiscum in hac præsenti Convocatione assidentium, excommunicamus in hiis scriptis.

Lect. per præfatum reverendiss. Patrem D. Matthæum Archiepiscopum Cant. in capella Regis Henrici VII. infra ecclesiam collegiatam D. Petri Westmon. xx° die mensis April. anno Dom. 1571.

Concordat cum registro,
Incent, Registrarius.

Number LXII. 101

The Commissioners ecclesiastical to all churchwardens; concerning the Puritan Ministers.

To all and every the Queen's Majesty's officers, churchwardens, sidemen sworn, and others having any government or oversight for the time being, of or in any church, or chapel, or parish, within the province of Canterbury.

WHERAS the Queen's Majesty, being very careful for the good government of her realms and dominions in al godly and wholsome religion, agreable to the word of God, MSS. C. C. C. C.

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and being very desirous to have both her laws and orders wel and faithfully observed, and her loving subjects reposed in godly quiet, concord, and unity, and especially in matters of religion; we undernamed of her Majesties commission ecclesiastical, with other our associats, as our duty is, advisedly considering her good zeal worthy to take place, to the honour of God, and the godly quiet of her subjects, have thought good to signify thus much; and also to charge you, and every of you whom it may concern: and therefore we wil and require you, and in the Queen's Majesties name straitly charge and command you, and every of you, that in no wise ye suffer any person or minister to minister any sacrament, or say any publick prayers, in any your churches, chappels, or other places appointed for common prayers, in any other order, maner, or sort, than only according to the prescription in the Book of Common Prayer, and the Queen's Majesties law published in that behalf. And that in no wise you suffer any person publicly or privatly to teach, read, or preach, in any the said churches, parishes, chappels, private houses, or other places, unles such be licenced to preach, read, or teach, by the Queen's Highnes authority, the Archbishop of Canterbury his licence, or by the licence of the Bishop of the dioces: and that he be such a Minister as is licensed to preach after the first of May last, and not removed from the ministry by us, or any other lawful authority: and that you have a diligent care in the accomplishment of this her Highnes service and plesure, by us thus to you declared, as you and every of you wil answer to the contrary. Yeven at Lambeth in the county of Surry, the 7th of June, in the year of the reign of our sovereign Lady Elizabeth, by the grace of God, of England, France, and Ireland, Queen, Defendor of the Faith, &c. the 13th.

Matthew Cantuar.	Rich. Cicestren.	Pet. Osborn.
Edwin London.	Gabriel Goodman.	Tho. Yale.
Rob. Winton.	Tho. Wilson.	Rich. Wendesley.
Rich. Ely.	Tho. Bromeley.	Joh. Mershe.
Nicolas Wigorn.	Geo. Bromely.	

With other assistants.

Number LXIII.

A letter to the Bishop of Norwich, from the Mayor his Commissioner; concerning some controversies arisen in the Dutch Church there.

MY duty to your Honour remmembred. Wheras from time to time I have signified to your Honor, as wel of our procedings, as the causes thereof, chiefly consisting the regard to maintain your honorable estate, having jurisdiction, and being the principal to rule that government which your Lordship had given unto them, the strangers, concerning the Consistory: and to which end you sent to me and the rest to procede in your name. Who took upon us but the first part of your commission, tending to move them to quiet. Which was altogether a temporal cause, and was published, that who did refuse the same should not only incurr such punishment as was thought expedient, but also banishment; which the offenders must look for. But because the whole Consistory stood therin for their Ministers sake, we did desire your Lordship's aid: who in your last decree, under your hand, ordered the effect of the first, specially to Antonius and Theophilus, who not only before us, but also before your Lordship, protested rather to depart the city than to agree therto. And wherupon, besides the first decree, they are within two months to depart the city. Although your Lordship have written to the contrary, yet we think wel of our doings; that after our first decree, they shal not tary here, upon whom the whole company hangeth and dependeth. E MSS. R. P. Joh. Ep. Elien. 102

But because I tender your Honour, and am very loth that the same should be defaced by them for any thing by us don, as Theophilus only protested that the decree by us past with your authority should seem to be so unconsonant to a truth, that Theophilus offered to dispute it to be against the word of God, and against a good conscience, and against a Christian reformed church: wherin then both your Lordship and our doings are most shamely disteined, and which as we utterly deny, do pray your Lordship, that now that

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your preachers, Mr. Dr. Walker, Dr. Gardiner, and Dr. Nevyson, are in the city; that as you can do no les, so you wil put Theophilus therunto, tho' not for our sakes, yet for saving your Lordship's honour, who we thought would have stand by us. But where I desired of Mr. Dr. Walker to confer with your Honour in those cases, and he hath signified by mine officer your Lordship wil meddle no more therein, it much abasheth me. Therfore, tho' I know how to deal with them wel enough in temporal affairs, yet because I would be glad they should not triumph over your Honour, that they offered to dispute against you and our doings, and you not able to do it, I thought good to put your Lordship in remembrance yet once again, not so willing to leave them, as they to pas with victory; and most especially seeing most of the people hang of them. I have therfore thus boldly written to your Honour of special goodwill I bear to your Lordship's authority. And so leaving that matter to your Lordship's discretion, I humbly take my leave. From Norwich, this 2d. of Aug. 1571.

Your Honours loving friend,

Tho. Grene, Mayor.

Number LXIV.

The Bishop of Peterburgh to the Queen: to confirm the statutes of their church, for the better redressing of the non-residency of the Prebendaries.

MSS. penes me.

MOST gracious and my most dread sovereign Ladye. I know not whither I should beginne to crave pardon of my boldnes, in presuming after my simple manner to write to your most excellent Majestie, or to make my excuse that I deferred untill this daye to signifie unto yowe a matter of so great necessitye as this that nowe I am to declare. Wherefore touching both those pointes, determining to rest upon your accustomed favour and royal vertue, I procede to my purpose. Your good and gracious father of famous memorye, King Henry the Eighth, erected in Peterborrowe a

cathedral churche. And that kind of foundation implieth alwaye a societye of learned men, staied and grounded in al parts of religion, apt to preach the Gospel, and convince 103 errors and heresies, which in the singlenes of opinions, where particular men over particular churches, as Pastors, are set within the dioces, where it is chefe, maye happen to arise. And further, to assist the Bishop, the head of the dioces, in al godlye and wholesome consultations. Insomuch, that the cathedral church ought to be as it were the oracle of the whole diocess, and a light unto al places lieinge neare it.

After this howse was erected, there came to the same certen statuts for the governement therof, undér his Majesties name; and so have continued, not without regarde, the rather throughe a confirmation made of them by your Majesties visitors, appointed for that place and countries adjacent, *anno primo* of your most happy reygn. Insomuch, that a longe time after my comminge to this bishoprick, I did (as wel I might) conteyne the Prebendaryes of the seyd church in the duties of residence, hospitalitie, and preaching the word, indifferentlye wel. But of late yeres those good offices are diminished; and at the last in a manner, I speak it not without deep sighes, almost cleane vanished. Insomuche, that I dare not expresse unto yowe, howe litle residence here is. Being loth in any wise to have troubled your Majestie herewith, if I had ben able to refourme it of my selfe. I have extended my authoritye and force of jurisdiction to the uttermost, and folowed the severitye of lawes in higher courts, pretermitting no meâns, under your Majesty, to redresse that which was and is amisse, and have not found either verye good successe, or meane charges, expences, and trouble.

One chefe and sole cause in a manner of al this matter, beside the perversenes of mens natures, being the uncertentye of the aucthoritye of the statutes of the seyd church; the froward and disobedient alwayes pretending for their defence, that the same were and are of no *force*; and that they stand at liberty to do, or not to do, the premisses, at

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ther pleasure; because they are not extant under the Great Seale, and indented.

Wherefore I, your Majesties most faithful poore subject, appoynted under yowe to this churche and governement, most humbly prostrate my self before yowe in this matter, as of great importance, both in respect of God's glorye, and of your fathers, and your own renowne. For this his Majesties most famous worke of erecting cathedral churches, instead of monkish and superstitious howses, was and is the beautie of his reformation of religion, and the greatest benefite, next to the doctrine of the Gospel it self, that the Church of God in his realme receyved at his most royal hands; far excedinge al other acts that were don by eny of his progenitors before him, and surmountinge al that is like to be don in any time to come: if that which is wel founded may likewise be wel governed. Let not then, I most humblie beseche yowe, the matter of governement of these howses (for they, al that are of your father's foundation, be in like uncertentye of the aucthoritye of ther statutes, and especially this church where I am) stand eny longer doubtful; but let it be by your most sacred Majestie decided and determined, under what rules and orders they shal live. And so shal the holy plant of your Father's hands be by yowe wel nourished and cherished; and yowe shal be rightly heire as wel of his glory, as yowe are of his imperial crown and dignity. And the Lord shal bless, prosper, and multiply your dayes and years, to the great comfort of his Church, and al your most faithful subjects. Which thing, until it be perfectly finished, being a matter that needeth no long delaye for the difficultye, nor would not be deferred for the great utilitye, al celeritye wil seem little to me, being an old man, desirous to leave my churche in good order before I dye. And knowing that it is now more then ten yeares since it was moved by me and others to our Archbishop that is dead, and by him to your Majestie, as he said, to be refourmed, I that was loth to begin to write, find difficultie to make an end, because of that weight of this matter that I am entred

into. But because I am grown to more length then I purposed, I must of necessitye make an end, most humblie beseching your Majestie to pardon me, in that I dare present, after my rude manner, this or eny cause unto yowe. Peterborrowe, this ninetenth of June, 1582.

Your Majesties most faithful subject,
Edmund Petriburg.

Number LXV. 104

The order made by the Archbishop of Canterbury, between the Bishop of Lincoln and Archdeacon Elmer, about their jurisdictions.

UNIVERSIS et singulis Christi fidelibus tam præsentibus quam futuris, ad quos præsentes literæ testimoniales indentatæ pervenerint, aut quos infra scripta tangunt, seu tangere poterunt in futurum, Matthæus Divina providentia Cantuar. Archiepiscopus, totius Angliæ Primas et Metropolitanus; et Robertus permissione Divina Winton. Episcopus, salutem in Domino sempiternam. Cum dudum inter venerabilem confratrem nostrum Dom. Thomam permissione Divina Lincoln. Episcopum ex una, et magistrum Johannem Aelmer S. Th. Professorem Archidiaconum Lincoln. ex altera parte, de et super exercitio jurisdictionis spiritualis et ecclesiasticæ infra archidiaconatum Lincoln. orta fuisset non modica quæstionis materia: quam partes prædictæ (spiritu unitatis et concordiæ ductæ) placare et sedare volentes, ac odiosos anfractus litium, ingentium impensarum effusiones, ac laborum inutilium onerosa tædia effugere cupientes, sese causasque suas arbitrio, ordinationi, judicio et decreto nostris, in hac parte, sponte, ultrò, et deliberatè respectivè submiserunt; solemniter promittentes sese gratum et firmum, durante vita utriusque partium prædictarum habituros, totum quicquid per nos ordinatum et directum vel laudatum fuerit in præmissis, sive eorum aliquo: Paper-Office.

Unde nos, pro officii nostri debito, omnium quietem et

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tranquillitatem favere et augmentare cupientes, ac litium anfractus, quoad fieri poterit, amputare volentes, de et cum expresso consensu, assensu et voluntate partium prædictarum, ac in vim submissionis hujusmodi taliter factæ, ordinamus, decernimus et laudamus inter partes prædictas in hunc qui sequitur modum.

Imprimis, Laudamus, ordinamus, et decernimus, quod Vicarius in spiritualibus generalis, sive commissarius dicti Episcopi Lincoln. et officialis memorati Archidiaconi Lincoln. pro tempore existen. de tempore in tempus durante toto tempore incumbentiæ dicti Episcopi et Archidiaconi in episcopatu et archidiaconatu prædict. in aliquo loco convenienti infra Ecclesiam cathedral. B. Mariæ Lincoln. et civitatem Lincoln. semel in qualibet ebdomadâ (feriatis et de jure privilegiatis temporibus tantummodo exceptis) simul et conjunctim, uno et eodem die et loco, curias suas tenebunt ac jura dicent, causasque tam instantionatas quam ex officio, audient, tractabunt et terminabunt. Testamentorum etiam quorumcunque infra dict. archidiaconatum Lincoln. decedentium, approbationes et insinuationes recipient ac admittent simul et conjunctim. Necnon administrationes bonorum quorumcunque infra dictum archidiaconatum ab intestato, vel per viam intestati morientium, juxta juris et statutorum hujus regni Angliæ exigentiam, committent; omnemque et omnimodam jurisdictionem, spiritualem et ecclesiasticam infra dictum archidiaconatum Lincoln. (collationibus beneficiorum ecclesiasticorum, necnon admissionibus et institutionibus quorumcunque Clericorum ad quæcunque beneficia ecclesiastica dicti archidiaconatus Lincoln. præsentatorum, et in posterum præsentandorum, et eorum deprivationibus, duntaxat exceptis; quas Episcopo Lincoln. et ejus Vicario in spiritualibus generali pro tempore existen. solummodo reservamus) sub modo et forma prænotatis et specificatis exercebunt.

Salva etiam et semper reservata dicto Episcopo Lincoln. potestate et authoritate de tempore in tempus nominandi, ordinandi et constituendi unum sequestratorem tantum in dicto archidiaconatu Lincoln. qui solummodo intromittet se

de fructibus beneficiorum vacantium, et de bonis intestatorum sive ab intestato vel per viam intestati decedente. Sic tamen quod Officialis et alii Ministri dicti Archidiaconi intersint (si voluerint) quibuscunque sequestrationibus per dictum sequestratorem pro tempore existen. fiend. et interponendis.

Item, Volumus, ordinamus, et decernimus, in vim submissionis et consensus prædict. quod ex feodis, proficuis et emolumentis, ratione exercitii hujusmodi jurisdictionis provenientib. debitis et contingentibus, necessariæ expensæ dict. Archidiaconi ratione visitationis dicti archidiaconatus Lincoln. de tempore in tempus fiend. defalcentur, ac eidem Archid°. Lincoln. officiariisque et Ministris suis de tempore in tempus allocentur. 105

Item, Volumus, ordinamus, et decernimus, quod feoda, proficua et emolumenta omnia et singula, ratione approbationis, et insinuationis quorumcunque testamentorum infra dictum archidiaconatum Lincoln. coram Vicario in spiritualibus generali, sive Commissario Episcopi Lincoln. ac Officiali Archidiaconi Lincoln. pro tempore respectivè existen. modo prædict. probandorum, approbandor. et insinuand. debita provenientia et contingentia, inter dictos Episcopum Lincoln. et Archidiaconum Lincoln. æquis portionib. dividantur et distribuantur; exceptis nihilominus feodis, proficuis et emolumentis, ratione commissionis administrationis bonorum quorumcunque, ab intestato vel per viam intestati infra dictum archidiaconatum Lincoln. moriente, debitis et provenientibus. Quæ omnia et singula dicto Episcopo Lincoln. solummodo reservamus.

Item, Volumus, ordinamus, et decernimus, quod quoties in futurum continget, dictum Episcopum Lincoln. modernum ecclesiam suam cathedralem ac civitatem ac diœcesim Lincoln. de triennio in triennium, authoritate sua ordinaria, visitare; quod tunc dictus Episcopus omnia et singula feoda, proficua et emolumenta, ratione probationis, approbationis et insinuationis quorumcunque testamentorum, vel commissionum administrationum bonorum quorumcunque infra archidiaconatum Lincoln. ab intestato vel per viam intestati morien. vel decedente, per tres menses continuos, vel per

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unum mensem ante incœptam hujusmodi triennalem visitationem, ac per duos menses immediatè sequentes post incœptionem et inchoationem ejusdem tantùm, et non ultra insinuand. et convertend. debita provenientia et contingentia totalem et integralem habebit, ac percipiet in ejus proprios usus, sine aliqua contradictione, reclamatione vel molestatione Archidiaconi Lincoln. prædict. vel officiariorum aut Ministrorum suorum quorumcunque.

Item, Decernimus et ordinamus, quod præter et ultra feoda, proficua, commoditates et emolumenta prædicta præfato Episcopo Lincoln. moderno sub modo et forma prædictis, except. et reservata, dict. archidiaconatus Lincoln. annuatim bene et fideliter solvet et satisfaciet, seu sic solvi et satisfieri faciet dicto Episcopo Lincoln. vel assignatis suis de tempore in tempus, summam triginta trium librarum per annum bonæ et legalis monetæ Angliæ, Episcopo Lincoln. pro tempore existen. de more antiquo, nomine *præstationis*, debitam et solvi consuetam, præter et ultra arreragia hujusmodi præstationum hactenus à retro existentia per dictum Archidiaconum eid. Episcopo vel assignatis suis, citra primum diem mensis Augusti proxime futurum, fideliter responderi et satisfieri volumus, decernimus, et ordinamus.

Item, Volumus, laudamus, et ordinamus per præsentes, quod dictus Episcopus Lincoln. ejusque Vicarius in spiritualibus generalis, citra dictum primum diem mensis Augusti prox. futurum, benè et fideliter solvant et satisfaciant, seu sic solvi et satisfieri facient, et eorum uterque faciet, omnia et singula arreragia quorumcunque feodorum, commoditatum et emolumentorum eid. Archidiacono, vel ejus officiariis aut ministris, debitarum per dict. Episcopum, vel ejus Vicarium Generalem hujusmodi, seu eorum alterum, à tempore ortæ controversiæ prædict. recepta (siquæ talia receperint, vel eorum alter receperit) sine dolo, fraude aut ulteriore mora aut cessatione quacunque.

Item, Decernimus et declaramus, quod si contingat, aliquod dubium vel ambiguitatem in et circa interpretationem et verum intellectum præsentis nostræ ordinationis aut alicujus partis ejusdem in posterum oriri, quod tunc et in ea casu lice-

bit et fas erit nobis, præfato Archiepiscopo Cantuar. et Episcopo Winton. eadem dubia et ambiguitates interpretari, exponere et declarare; et partes prædict. et earum utræque interpretationi et declarationi nostris, in et circa præmissa stabunt, et eisdem obedient, sine aliqua contradictione vel reclamatione; reservando nobis potestatem et authoritatem huic præsenti ordinationi nostræ addendi, atque ab eadem subtrahendi; necnon eandem in parte vel in toto mutandi pro loco et tempore congruis et opportunis, prout opus fuerit, ac nobis visum fuerit expedire.

In quorum omnium et singulorum præmissorum fidem et testimonium, nos Matthæus Archiepiscopus Cantuar. et Robertus Episcopus Winton. antedictis his præsentibus literis 106
testimonialibus indentat. sigilla nostra respectivè apponi mandavimus et fecimus. Dat. decimo die mensis Julii anno Domini 1572.

Number LXVI.

Mr. Gualter of Zurich, to the reverend Father in Christ, the Bishop of Ely; excusing a former letter, written in the year 1566, *in favour of such as refused to wear the habits.*

S. ACCEPI (reverende in Christo Pater) literas tuas, quibus ad eas respondes, quas ego ante sexennium, anno nimirum 1566, ad D. Parkhurstum amicum veterem dederam. Ut autem ego vehementia quadam in scribendo usus fui, ita tu quoque mea non minus graviter diluis. Sed libertate tua adeo me non offendi scias, ut potius summi beneficii loco ducam tuam illam admonitionem, sive correptionem malis dicere. Nam ex ea amari me abs te intelligo, quem ego prius, licet facie ignotum, venerari solebam, propter pietatis ac eruditionis testimonium, quod piæ memoriæ vir, Petrus Martyr, tibi sæpius apud me tulit, et cujus argumentum evidens nunc in tuis literis conspicio. Pietatis enim esse scio, causam publicam contra quosvis tueri: amoris autem indicium est libera admonitio, qua fratris, ab aliis decepti, error arguitur, ut rectius sentire discat. Quod utrumque cum tu non MSS. penes me.

minus eruditè, quam verè facias, tuam pietatem merito exosculor, et spero offensionem istam quæ inter nos exorta fuit, amicitiæ indissolubilis nobis causam fore. De tua enim humanitate mihi polliceor, quod culpam hanc mihi facile condonatura sit, si quo tempore, et quibus de causis, et ad quem ista scripserim, consideret. Fuit tempus illud exulceratissimum, et diversæ in singulos ferè dies ad nos literæ perferebantur, cum infelix illa de vestibus controversia apud vos ageretur. Monuimus tunc adversarios vestros, ne propter rem nullius momenti lites moverent in Ecclesia, et putabamus rem bene esse sopitam. Sed ecce! præter omnem expectationem, Genevæ adveniunt *Angli duo*, qui à D. Beza, cujus aures criminibus et calumniis oppleverant, literas afferunt piæ querimoniæ plenas, quibus ut rebus Angliæ afflictissimis opem ferremus rogabat, et ut ego ad vos profectionem instituerem hortabatur.

Accessit duorum istorum relatio, qui eadem nobis narrabant, quæ prius Genevæ profuderant, idque tanta cum confidentia, et pietatis simulatione, ut scripto quoque consignatos exhiberent errores, et abusus multos, atque nimium superstitiosos, quos jam in Anglia defendi dicebant, et ab Ecclesiæ ministerio dejici eos omnes qui illis consentire nollent. Addebant, hoc ipsis acerbissimum accedere, quod plerique Episcoporum se executores præberent eorum, quæ in aula ab hominibus, superstitioni et ambitioni deditis, indies conderentur. Quis vero aliquos tam impudentes esse suspicaretur, qui tanta cum fiducia auderent mentiri in causa publica, cujus cognitio non poterat diu latere? Nos certè istorum narratio vehementer perturbavit, et fateor me extempore epistolium illud effudisse, et ad D. Parkhurstum, quocum mihi licere putabam liberiùs agere, propter veterem amicitiam, quæ ante annos triginta quinque Oxonii inchoata, postea domi meæ quatuor annorum hospitio ita confirmata fuit, ut et illi in me jus esse velim, et vicissim mihi de illo quidvis pollicear.

Nihil minus mihi in mentem veniebat, quàm ut meas literas ille latiùs spargeret. Nam ipsius potius sententiam audire cupiebam, qui tamen de hac causa nihil unquam scrip-

sit. Quod me non multum movebat, eo quod non multum post D. Abelus, vir optimus, et amicus communis noster, de hac re ad nos scriberet, vosque omnes hac culpa liberaret. Nihil ergo porro solicitus eram de meis illis literis, quas soli Parkhursto meo scripseram, de cujus in me studio dubitare neque possum, neque debeo. At quia eas latius sparsas fuisse nunc demum intelligo, id certè mihi vehementer dolet. Et tuæ amplitudini, (mi Pater reverende) me gratias ingentes debere fateor, qui vel serò tandem de eo me feceris certiorem. Et quia te de animi mei candore et affectu sincero non dubitare scribis, tuam humanitatem rogo reverenter, ut me apud alios etiam excuset, ad quorum manus mea illa epistola pervenit. Nobis certè ab eo tempore cum vanis istis rixatoribus nihil res fuit, qui neque ad nos unquam scripserunt, neque aliquid à nobis profectum jactare poterunt.

Nam non multo post evidentius apparuit quid molirentur, 107
quando in Palatinatu sub disciplinæ ecclesiasticæ prætextu, cujus illi caput et summam in excommunicatione constituunt, mutationis primi authores fuerunt, quæ Ecclesias illas vehementer concussit. Rursus ergo tuam amplitudinem rogo, reverende in Christo Pater, ne de Gualtero, Anglici nominis studiosissimo, aliquid sinistrum suspiceres. Faxo enim, sic volente Deo, ut publicum quoque extet meæ de vobis omnibus, qui illic Christo servitis, existimationis testimonium. Et sane nisi de nostro consensu mihi nihil non pollicerer, nunquam certe filium meum, qui mihi unicus est ex Zuinglia mea, cujus defunctæ memoria mihi pretiosissima est, in Angliam misissem. Quem si tuæ amplitudini a me hucusque commendatum non esse miraris, non alia de causa id abs me neglectum putabis, quam quod nullum antehac inter nos fuit literarum commercium: me vero puderet tibi tanto viro, et mihi non nisi ex nomine noto privatam ob causam aliquid negotii exhibere. Quæ apud nos feruntur, ex D. Sando Londinensi Episcopo rescire poteris, eadem hic repetere propter nuncii, qui mihi præter expectationem obtigit, festinationem, non licet. Christus Jesus tuam ampl. servet, suoque Spiritu regat. Amen. Tiguri, 9. Junii, anno 1572.

Amplitudinis tuæ observantissimus,

Rodolphus Gualterus.

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Number LXVII.

Part of a letter of Henry Bullinger, to Robert, Bishop of Winton, written 12. *Mar.* 1572, *lamenting the obstructions of the Gospel, occasioned by certain men in England; as there had been in Switzerland.*

MSS. penes me.

IMPRIMIS vero gratulamur vobis admirandam illam serenissimæ Reginæ vestræ felicitatem in turbis componendis, in hostibus profligandis, in subditis in officio retinendis, et in practicis, nequiter à perduellibus contextis, sapienter et fortiter defendendis. Dominum oramus sedulò, ut amplissima in ipsa dona non tam servet quam amplificet, eamque ab omni malo protegat. Superat hæc virgo Deo dilecta, (omnium testimonio,) bonorum omnes quotquot nunc regnant reges mares per orbem, sapientia, modestia, clementia, et tum etiam justitia, rerumque gerendarum dexteritate et admiranda felicitate; unde sane pii omnes per universa regna sese consolantur, et in vera religione confirmant. Quod perspicuè cernunt Christum Dominum cultrici suæ adesse tam potenter, ipsamque gloria et omnigenis virtutibus heroicis divinisque anteferre principibus.

Dolet autem nobis non mediocriter, quod in propaganda veritate, inque dilatandis Ecclesiæ Christi pomæriis, tot vobis se objiciunt obstacula atque remoræ; ab illis quoque exortæ, qui maximè Evangelici volunt videri. Verum per initia reformationis Ecclesiæ nostræ, eadem nos exercuit molestia. Erant enim quibus nihil in reformando satis purum videbatur; unde et ab Ecclesia sese segregabant, et conventicula peculiaria constituebant, quæ mox sequebantur schismata et sectæ variæ. Quæ jucundum spectaculum exhibebant hostibus nostris Papisticis. Sed innotuit tandem ipsorum hypocrisis et ataxia, suaque sponte diffluxere. Liberabit hac molestia et vos haud dubiè clemens et misericors Dominus, &c.

Number LXVIII.

The Pope's bull for a jubilee; for the success of the French King against the Protestants; for the preservation of Flanders; for the victory against the Turk; and for the election of the King of Poland, favourable to the Catholic faith. 108

Iubilé de nostre Sainct Pere le Pape Gregoire XIII. pour l'heureux succes du Roy Treschrestien contre les heretiques; pour la conservation de la Flandre; pour la victoire de l'armée Chrestienne contre les Turcz, et pour l'election du Roy de Polongne, favorable à la foy Catholicque.

NOSTRE Sainct Pere le Pape Gregoire treziesme seant à present, prenant peine, par la grace de Dieu, de veiller sur le troupeau des ouailles de Iesu Christ et desirant par le moyen de la puissance de lier et deslier qu'il a receue de Dieu par S. Pierre chef des apostres exercer lesd. ouailles en sainctes œuures de pieté pour les conduire finalement au pasturaige de la vie eternelle.

Ayant esté n'agueres bien aduerty que nostre Seigneur Dieu, qui maine le cœur des roys et des princes comme bon luy semble, a magnifié sa grande misericorde enuers son Eglise par ce qu'il a excité son trescher fils en Iesu Christ Charles neufiesme Treschrestien Roy de France à venger les injures et outraiges faictz a Dieu et à son Eglise Catholique par les heretiques appellez Huguenoz, et à punir les chefz principaux des rebelles qui ces annees passees d'une raige sanglante et implacable par meurdres, voleries, sacrileges, et rauaiges ont troublé, pillé, et degaste ce tres florissant et tres opulent royaulme de France.

Pour ceste occasion luy accompaigné du college de tous Messieurs les Cardinaux en l'Eglise de S. Marc à Rome de la plus grande deuotion qui luy a esté possible a rendu action de graces à Dieu le createur pour ceste grande misericorde enuers son Eglise, le priant de donner grace et vertu audict Roy treschrestien de poursuiure une tāt salutaire et heureuse entreprise et repurger son royaume iadis tant religieux et

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catholicque entre toutes nations, de toutes heuresies et y remectre et restituer la religion Catholique en son integrité et splendeur encienne; ensemble ne cesse de prier Dieu pour la conseruation et deliurance de la Flandre pareillement troublée par les heretiques et rebelles, pour la victoire de l'armée Chrestiẽne et pour la confirmation et augmentation de la saincte ligue contre les Turcz, et d'abondant pour l'election d'un Roy de la Polongne, qui soit vertueux et protecteur de la religion Catholique, qui veille et puisse extirper les heresies, et maintenir l'estat et dignité de la respublique Chrestienne.

¶ Enquoy nostre dict S. Pere desirãt estre aydé par les saĩctes prieres et bõnes œuures de tout le peuple xpien, dautãt que la multitude des intercesseurs peut beaucoup plus enuers Dieu, que l'oraison d'un seul, ou de peu; et se cõfiant que Dieu par sa douceur et clemence exaucera les oraisons et prieres de son peuple moyenant qu'il se retourne vers luy per une vraye et sincere penitẽce, n'a voulu faillir de inuiter et exhorter to⁹ et un chacũ xpien à prier Dieu et ĩplorer sa misericorde pour les causes q̄ dessus.

Parquoy au nom de Dieu tout puissant et de nostre Sauueur Iesu Christ il admonneste et exhorte to⁹ fideles Chrestiens de quelque sexe, et de quelque royaume, province ou nation qu'ils soyent, que la sepmaine premiere ou seconde immediatement suiuante apres la notification de ses lettres de iubilé, ilz se conuertissent à Dieu d'vn cœur contrit et humilié, et que ayant diligement examiné leur conscience, ilz facent vne confession entiere de tous leurs pechez: et le Mecredy, Vendredy et Samedy de la dicte sepmaine, ilz ieusnent et accompaignent leur ieune de prieres et aumosnes, et le Dimanche immediatement suyvant ilz recoiuent la communion du sainct sacrement de l'autel, rendans graces à
109 Dieu pour l'heureux succes du Roy treschrestien contre lesdicts heretiques et rebelles, et le priant qu'il luy dõne la vertu et les moyens de parfaire entierement ce que par la grace de Dieu il a heureusement commencé: ensemble qu'il luy plaise de pareille bonté, secourir et deliurer de tous dangers la Flandre voysine dudict royaume, et donner heureuse

victoire à l'armée de la saincte Ligue contre les Turcz, et maintenir les princes et seigneurs chrestiēs en vne ferme vnion et accord, pour la confirmation et augmentation de la dicte saincte Ligue, et par sa bonté et prouidēce donner vn Roy de Polongne, qui soit zelateur et vertueux pour la deffence de la foy Catholique.

Item, cōme nostre dict sainct Pere, de sa part auec le college des Cardinaux et la cōpaignie des autres preslatz, des orateurs et ambassades de tous les roys et princes Chrestiēs, et de tous les magistratz de la cour de Rome a faict celebrer vne solennelle procession allant de l'église de S. Marc à l'église de Monsieur Sainct Loys et faict dire et chanter solennellement la messe à la gloire de Dieu, et les trois iours de la sepmaine suyuante Mecredy, Vendredy, et Samedy a faict faire autres processions par le Clergé de ladicte ville de Rome: ainsi pareillemēt il ordonne et mande à to⁹ Patriarches, Archeuesques et Euesques, et à tous autres preslatz, que incontinent apres la reception de lesdictes lettres ilz facent faire et celebrer processions chascun en son église selon la cōmodité des lieux, lesdictz iours de Mecredy, Vendredy, et Samedy par leur Clergé, et qu'ilz le facent publier et executer par toutes les églises de leurs dioceses tant regulieres que seculieres.

Et pour leur donner plus grande occasion de ce faire, nostre dict S. Pere ouurant le tresor de l'Eglise, duquel il est estably dispensateur de l'authorité apostolicque, il donne puissance à tous et chascun chrestien deslire, pour ceste fois seulement, vn confesseur tel qu'ilz vouldront, regulier ou seculier, approuué de l'Ordinaire, pour les ouir en confession et les absoudre de tous crimes et pechez tant enormes quilz soyent, voire reseruez au sainct siege apostolique, et contenuz en la bulle accoustumée estre leuë le iour de la Cene à Rome, et de toutes censures et peines ecclesiastiques encourues par eux en quelque maniere que ce soit, en leur enioignant penitence salutaire selon la mesure de leurs faultes (hors mis toutes fois les heretiques, et ceux qui empeschent l'office de la saincte Inquisition) et qu'ilz puissent changer leurs

BOOK IV.

vœuz en autres œuures de pieté, excepté le vœu de chasteté et religion.

Plus à tous ceux qui auront faict lesdictes charges, ou qui estantz detenuz de maladie ou autres legitimes empeschementz les auront changez en autres œuures de pieté selon l'aduis et conseil de leurs confesseurs, ausquelz nostredict S. Pere donne puissance de ce faire: Pareillemēt à to⁹ ceux lesquelz estantz en voyage ne les auront peu faire, mais à leur retour les accompleront comme dict est, donne planiere indulgence et pardon de tous leurs pechez, telle que en l'an iubilé est donnée à tous ceux qui visitent les églises de Rome à ce deputees.

Item, il declaire que lesdictes lettres d'indulgences et toutes autres semblables ou ja donnees par luy, ou par ses predecesseurs, ou celles qui pourront estre donnees à l'aduenir, ne pourront seruir à personne, sinon pour estre absouz, quand au faict de conscience et de penitence, non poīt pour faict cōtencieux et de iustice, s'ilz nont satisfaict aux cas pour lesquez ilz auront encouru lesd. censures. Et en cas qu'ilz en vseroyent ou pretenderoient vser autrement, derechef il declaire que de ce faict et par ce moyen ilz retombent en pareille censure, nonobstantz toutes constitutions et ordonnances à ce contraires.

Item, dautant que par la doctrine euangelique no⁹ sommes enseignez combien es tprofitable l'assiduité d'oraison, ordonne et mande à toutes Eglises patriarchales, metropolitaines, cathedrales, et collegiales, tant regulieres que seculieres, que durant les susdicts dangers ilz chantent et disent les Letanies, auec les prieres adiointes selon l'vsaige et coustume du lieu, tous les iours deuant ou apres la messe. Et que les iours de Dimanche et autres festes cōmandees, outre lesdictes Letanies et prieres, ilz facent processions à l'entour de leurs églises ou cloistres selon leur commodité. Et que chacune personne ecclesiastique tant seculiere que reguliere dise lesdites Letanies tous les iours, ou en l'église, ou en sa maison, pour appaiser l'ire de Dieu, et le rendre propice enuers son peuple.

Ainsi que tout ce que dessus est contenu par la bulle de nos-

tredict Sainct Pere en datte du vnziesme Septembre dernier mil cinq cens soixante et douze.

*** Laquelle venue à la congnoissance de reuerend pere en Dieu Messire Pierre de Gondy nostre preslat et pasteur, icelluy desirant singulierement le salut de son peuple et estre participant des dons et graces octroyees par nostredict S. Pere, et executer son desiré et louable vouloir, intention et mandement, a ordonné ledict iubilé et pardon general estre publié par toutes les églises de son diocese pour le second Dimanche de l'Aduent prochain vij iour de Decembre.

Lequel exhorte et admonneste tous fideles Chrestiens de se conuertir à Dieu et faire prieres et oraisons pour les causes cy dessus, auec aumosnes et autres œuures de pieté, et corriger sa vie, et se preparer à ieusner, et faire abstinence pour acquerir lesdictes indulgences suiuant l'intencion de nostredict S. Pere, les Mecredy, Vendredy et Samedy, deuant ledict second Dimanche de l'Aduent, et iceluy iour de Dimanche recepuoir dignement et deuottement le tresprecieux corps de nostre Seigneur, et faire et accõplir toutes les autres choses ordõnees par nostre dit S. Pere, pour gaigner ledict iubilé et pardõ general, acquerir la grace de Dieu et appaiser son ire.

Aussi mande nostre dict preslat à tous curez et autres églises et persõnes ecclesiasticques, de faire les processions cy dessus ordõnées, et exhorte toutes personnes de faire prieres et oraisons continuelles, pour la prosperité et santé du Roy, pour la Royne, la Royne mere, Messieurs les freres d'icelluy Seigneur, et tous Prĩces du sang royal, pour l'extirpatiõ des heresies, la paix et vniõ de l'Eglise Catholicque et de ce royaume. Et parce que ledict Seigneur reuerend est deuement aduerty des grandes necessitez et pauretez de la maison et hospital des Quinzevingtz, du conuent des Cordeliers, et du conuent de l'Aué Maria, en la ville de Paris, et que la charité y doit estre grandement recommãdée, et exercée, il exhorte et prie tous fidelles Chrestiens auoir les dictz lieux en recommendation, et les visiter et y faire aulmosnes durant ledict iubilé, et veut et ordonne troncz ou capses estre mis

BOOK IV.

ausdictz lieux, et en chacune église parochiale des champs, pour receuoir lesdictes aulmosnes.

Le iour dudict Iubilé sera le second Dimanche de l'Aduent, vij iour du moys de Decembre.

*** Les troncz pour receuoir les aulmosnes qui se feront durant ledict iubilé seront en ladicte maison et hospital des Quintz-vingtz, au conuent des Cordeliers, et au conuent de l'Aué Maria, et en chacune église parochialle des champs.

Number LXIX.

Scriptum cujusdam sanguinarii pontificii, acceptum in Octobri anno 1572, *à quodam magni nominis viro.*

Burghlian. MSS.

SCRIPSIT huc ad legatum Gallicum Carolus Lotharingus incredibile beneficium non solum Galliam, sed Christianum orbem universum accepisse; seque incredibiliter lætari, tam præclari facinoris suam potissimum familiam ejusdem Dei singulari clementia, administram extitisse.

Confirmatur veluti res certa, conjurationem hanc, opera imprimis ejusdem Cardinalis, inter Pontificem, Gallum, et Hispanum ita factam esse: ut Gallus Hugonotorum principes in Navarrenis nuptiis et toto regno trucidaret: Albanum in exterminandis rebellibus Belgis pro viribus adjuvare: Hispanus regnum Navarræ Gallo redderet: fratrem regis ejusdem in occupando Angliæ regno adjuvaret: postremo ut confœderati omnes vires opesque suas conferrent ad extirpandos Germaniæ hæreticos, et novam toto imperio formam constituendam ex præscripto Pontificis.

111 De Gallo etiam hoc affirmatur, quod nemo jam in dubium vocat, eum Hugonotos qui ad montes cæsi fuerunt, Albano literis prodidisse. Omnes autem plures ac majores nuptiarum Gallicarum effectus, propediem expectant in Gallia, Belgio, et Germania: e qua bellum pene certum in pontificios minitari quidam videntur; quæ, veluti inanes et Germanorum propriæ comminationes, non modo contemnuntur,

sed certa veluti huic imminens pernicies prædicitur, et quantumvis in re seria luditur. Eos nempe, qui primi omnium a S. R. sede defecerint, qui ad defectionem alios impulerint, hoc tantùm beneficii obtinere, quod postremo omnium puniantur, ac pœnam, [quo] tardiorem, hoc graviorem fore.

Neque vero à tam improvidis bestiis metuendum aiunt aliquid, qui vires suas et ignorent, et nusquam adhibere nisi in perniciem queant, elephantiasi veluti correptas, planeque ita occupatas, si ut sensum omnem amiserint, itaque nihil sentire, quantumvis stimulis acerrimis fodiantur, sic perituros antea quàm perire se ullo modo percipiant.

Regem plerique laudibus in cœlum efferunt: majoreque eum victoria atque illustriore potitum aiunt, quàm confœderati in Turcam superiori anno potiti sint: nempe, qui nullis viribus aut armis expugnari potuerunt, consilio ac prudentia oppressos esse; nec uno regno Galliæ, sed universo orbi Christiano præclarè adeo consultum, ut spes sit illi denique, exterminatis undique hæreticis, pristinam dignitatem atque splendorem restitutum iri.

De Anglia rem facilem esse; septam teneri in ipso regno tam multis pontificiis, qui si ullum aliunde auxilium videant in perniciem Reginæ et hæreticorum in eo regno, animum sumpturi sint. Hoc metu perculsam Reginam suos à Belgio revocaturam, aut plures certè de regno milites non dimissuram.

Belgio ab Hispanis recuperato, primam fore illam in qua expetantur pœnæ meritæ; proximos Germaniæ principes fore, à quibus duo potentissimi reges tot injuriarum pœnas semel repetituri sint. Neque enim ullo modo verendum esse, ne illi forte se conjungant cum imperii ordinibus, et bellum potius inferant quàm expectant. Quàm dejecti sint animis sæpè jam ostendisse: quàm imbecilles et inopes constare, ut qui vix familiam omnibus reditibus suis, nedum exercitus alere possint: quàm inter se principes sint discordes, quàm acres inter et oppida simultates, quanta diffidentia, notum omnibus esse: quantæ denique inter ipsos de religione indies crescentes controversiæ, ne quis dubitet, scriptis eos aliis super aliis testificari. Hæc scilicet omnia

atque alia indicia multa, certam ipsis jamque imminentem perniciem comminari. Adeo vero imprudentes et stupidos esse, ut de communi periculo communibus viribus debellando nihil cogitant, de suo suisque tuendis quilibet seorsum elaboret. Ita fore, ut qua ratione singuli conservare se studeant, ea mox intereant universi.

Multos adeo non commotum iri exemplo Gallico, ut quamtumvis ipsi quoque sint hæretici, eo denique loco à catholicis habeantur, eandem ut ab illis perniciem expectare debeant: tamen justas pœnas hæreticos Hugonotos persolvisse sint dicturi: præsertim si illa quoque audiant quæ rex à longo tempore præmeditata habeat, crimina: quibus vel extinctorum Hugonotorum causam apud omnes abominabilem efficiat.

Huc accedere Catholicorum Germanorum vires conjunctissimas: qui nihil aliud tacita cupiditate expectent, quàm ut illis pestibus tandem aliquando expurgatam Germaniam videant. Sic domi, sic foris, undequaque obsessos hæreticos, ac sine consilio, sine ratione, balantes veluti feras belluas, immissis canibus, improvidos in casses atque insidias præcipitandos, ita probe structas, ut nusquam effugere possint.

Romæ Pontificem et Cardinales, incredibili diligentia vacare rebus Gallicis et Belgicis, scribitur, ad optatum denique finem perducendis; spem vero maximam concepisse atque adeo certò sibi persuasisse, aut his regibus, Hispano et Gallo, aut nunquam, pristinæ dignitati restitutum iri regnum pontificium, extirpatis longe lateque hæreticis, aut ita certè oppressis ut ne movere se quidem audeant in posterum. His regibus, qui jam animis conjuncti sint, tota Germania pontificios moveri atque incitari creberrimis literis ac nunciis, ne communi causæ his temporibus deesse velint: propediemque in ipsa Germania appariturum, quid possit suis consiliis Romanus Pontifex. Nuper id Germanos evidentissimè persensisse bello Protestantium, sensuros iterum,
112 sed longo alio rerum exitu, quàm securi rerum suarum, et inani persuasione virium suarum inflati, hæreticorum principes sibi, veluti somniantes, imaginentur. Quo verò minus æquum olim roboris habeant, minusque inter se sint

conjuncti, hoc opprimi facilius posse domi foris que obsessos, et innumerabili hostium multitudine circumdatos. Esse quidem nonnullos, qui verentur, ne exemplo nuptiarum Gallicarum, ipsi quoque funestam sacerdotibus tragœdiam concitent. Sed illos parum Germanorum ingenia habere cognita, alienis cladibus adeo Germanos nihil moveri, ut ne suis quidem moveantur, adeoque improvidos et stupidos esse, ut non ante suam agi causam arbitrentur, quam id ipsum, verberibus excitati, tamque prostrati, tantum non confecti, sentiant. Quod Belgicis tumultibus se inmisceant, id eos nullo religionis studio (quod plane apud ipsos extinctum sit) nullo patriæ aut libertatis amore, sed cupiditate rapiendi aliena, inconsideratè temerarieque facere: hac spe compendii lucrique ubi exciderint, remissuros ac projecturos esse omnia. Hugonotorum fuisse illam prudentiam, eumque fervorem, ut vires, nummos, omniaque sua ultrò conferrent, victique quodam modo vincerent. Lutheranos illos sua quemque curare: bello quocunque non suis sed alienis sumptibus rem facere velle: multos etiam certum esse ita sentire, nihil ad se penitus attinere quidquid in Gallia aut Belgio geratur.

Hæc cum ita sint, cumque summa pontificiorum in perniciem hæreticorum consensio, potentiaque summa sit; sperare Pontificem, Cardinales, sacrique ordinis homines exoptare, ut insigni aliqua et nova clade è Gallicis nuptiis concepta amplificetur lætitia.

Guisiani summopere cupiunt, ut perdantur omnes Hugonoti in Galliis. Ipseque Imperator et cæteri Germaniæ Catholici Principes nunc cum regibus Hispaniarum Galliarumque in exitium illorum conjurant.

Number LXX.

The Vidame of Chartres to the Lord Treasurer Burghley; upon his escape into England from the Paris massacre.

HONORATISSIME Domine. Liberato mihi ex carnificina Parisiensi, et elapso è manibus Guisii, qui primùm

MSS. Burghlian.

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ad domum usque meam est insectatus, et postea insidias omnis generis mihi tetendit; tandem salvagardia regia, dum me illectum putant, et domi audiunt esse, vi aperta adoriri me agitant: sed Deus gratia sua infatuavit consilium eorum, et me mihi ipsi ignotum deduxit ad mare: unde, nave conscensa, me ad vos huc adduxit. Nihil mihi, post vindictam sceleris nefandi, tam in votis, quum venire in conspectum regiæ Majestatis, ex cujus pietate et potentia, et prudenti consilio, video pendere spem unicam cohærendæ istius insaniæ publicè grassantis in orbe Christiano. Quantumque magno ferar desiderio, nolui intempestivè et inconsultè accedere. Expectabo quid decernat Majestas regia. Interim significabo familiæ meæ, quam feliciter Deus providerit meæ saluti. Scribam ad Principem, (quamvis ejus memoriam perhorrescam) ut leniam, si potero, ejus efferatum animum, ne sævius agat in uxorem, ob spretam, ut ei videbitur, securitatem mihi promissam; sed non sine insidiis, et fraude insigni; quam tamen oportet in alium rejiciam. Deus det consilium, qui jam auxilium tulit, et ad portum securum me deduxit. Cupio supra modum ipse videre et audire, quomodo sitis tam inaudito casu affecti. Interim rogo tuam dominationem, ut Majestati regiæ revocet in memoriam obsequiosam meam, semper talem futuram, erga eam servitutem.

Tu, Domine, mihi magnæ consolationi eris, si per te intelligam, regiam Majestatem compati nobis, et horrere adeo tantam perfidiam, ut nec eam dissimulare ferat ejus animus. Non enim dubito, quin horrescat ipsa sola recordatione. Sed vereor, nè mitius loquendo de isto, addat animos carnificibus; ut qui videant ne audire quidem hiscere principes vicinos. Velim, et credo futurum, ut se principes tales præstent, quales debuerunt. Non sit futura minima pœna istorum carnificum, metus futuræ vindictæ. Nec credas
113 eos levi sermone mansuefieri posse; imò magis et magis insolentes futuri, si levius agatur cum iis. Fateor, non solis verbis detegendum id quod de eis sit judicium, sed facto opus esse, ut videant non esse mera verba, sed animos operi ipsi accinctos.

Precor Deum, ut vobis, qui consilio non caretis, det mentem, quæ consulti sciat fructum capere; et te, Domine, servet tuæ reipub. diuturnum consiliarium.

Dominationis tuæ observantissimus et amantissimus. Sept. 1572.

Number LXXI.

Dr. Whitgift to the Archbishop, when he sent him the first part of his book against Cartwright.

I HAVE sent unto your Grace the first part of my book, which I beseech your Grace to peruse, and to correct, alter, add, or take away what you shal think convenient. In the 37 leafe I have named certain that were made Priests according to the Popish maner. Whether I say truly of them al or no, I cannot certainly tel. I beseech your Grace to consider that place, and correct it. My Lord of Lincoln hath perused the book, and so hath Dr. Pern; and they both like of it. I have ended the second part, which wil be as much as this, and it is almost written out fair. This may be in printing in the mean time. And I thank your Grace most umbly for letting Mr. Toy have the doing of it. I have intreated Mr. Hanson, a very honest man, and one of this college, to take some pains in correcting the print. And I beseech your Grace let Mr. Grafton joyne with him: for I would gladly have it wel and truly printed. I umbly desire your Grace also to give the printer and them a special charge that no copies be given out of it, or any portion, until it be fully printed. And if it shal please your Grace to have me dedicate it to any, either the Queen's Majesty, the Parlament, or any other, I wil stay until I hear from you. I desired your Grace at my last being with you, to grant a licence to preach to one Mr. Handson; I beseech your Grace, that he may have it sent unto him by this his brother, the bearer hereof. Not having any other thing to trouble your Lordship with at this time, I commit you and MSS. G. Petyt. Armig.

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al yours to the tuition of Almighty God. From Trinity college in Cambridge, the 2d of Octob. 1572.

Your Grace's to command,

John Whitgyfte.

Number LXXII.

Balkius and Vosberghius to the Lord Treasurer, in the name of themselves and other strangers, intending to settle at Stamford, and set up their trades there.

Illustri ac generoso Domino D. a Burghley Mæcenati observandissimo.

MSS. penes me.

ILLUSTRIS ac generose Domine, quanta possumus reverentia, Isbrandus Balkius verbi Minister, et Caspar Vosberghius, nostro et eorum nomine qui fortè sedes suas Standfordiæ, religionis puræ, et conscientiæ suæ ergô, figere optabunt, supplices tuæ amplitud. exponimus, multas (ut speramus) hoc tempore futuras fidelium familias, ob religionem Christi exules, quæ citra dubium se Standfordiam lubenter conferrent, sedesque isthic figerent, si à regia Majestate ea privilegia impetrari queant, quæ articulis hisce annexis breviter delineata sunt. Quod si (ut optamus) à regiæ Majestatis clementia benignè tuo favore, concedantur, quàm plurimi non dubitant, urbem Standfordianam Dei benignitate brevi maximum inde sensuram compendium, multo cum civium et vicinorum locorum commodo, et profectu conjunctum. Quemadmodum è contrario, nisi hæc toti Ecclesiæ communia privilegia exulibus isthic permittantur, omnino de sua Ecclesiæque commoditate et successu dubitant. Cujus rei certissima documenta ex aliis locis sumi possunt, quò nunc multi exules in hoc regno confluxerunt, ubi sine expressis regiæ Majestatis privilegiis toti Ecclesiæ communibus, nullæ familiæ unquam vel vellent, vel tutò subsistere possent. Huc accedit, privatum unum, aut alterum totam Ecclesiam constituere, eamque alere, et fovere non posse. Et quia scimus tuam A. hanc, et miserorum Christi

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exulum, et urbis tuæ causam, quàm optimè promotam velle, cum te rogamus Christi nomine, ut digneris hæc, quæ hisce articulis continentur, privilegia, pro Christi exulibus a regia Majestate, quam id fieri potest citissime, impetrare, quo illi, qui jam olim nomen Ecclesiæ dederunt, sine magno suo incommodo (hoc maxime tempore quando conductiones ædium multarum familiarum expirant) Standfordiam migrare et se conferre queant. Quod si tua amplitudo præstare dignabitur, et suæ urbi et miseris Christi exulibus, quàm plurimùm commodaverit. Quod ut T. amplitudo faciat, per Christum oramus. Londini, 17. Martii anno 1572, Styl. Nov.

Number LXXIII.

Certaine articles, conteyninge theffecte of the petition, and the requeste of the straungers, that shalbe willinge to go and kepe theire residence at Standford: wheireby the same Standford, and other places lyenge theireabouts, withe the grace of God, be lyke in a shorte tyme to florishe wonderfullie.

FYRSTE and formoste, That itt maye please the Queenes Majestie, by her Hyghnes lettres patentes, to graunte, that all estraungers (to soche numbre and quantitie as convenientlie maye be placed and howsed within and aboute the forsaid towne of Stanford) beinge for conscience sake, and for the trewe and mere religion of Christe Jhesu, fledde into her Grace's reaulme, and willinge to goo to Stanford, and theire to kepe theyre residence; may be permitted freelie and franklie, and withowte all empeschemente, hindrance, or lette, to transporte, carrie, and bringe, or cawse to be transported, carried, and browghte to the saide towne of Stanford, all and singulier soche theyre goodes, housholdestuffe, *marchaundises*, instrumentes, and towls, appertayninge to theire occupations, artes, or handycraftes, as they have, thither to be browghte and transported from theire howses and dwelling places nowe beinge. MSS. penes me. 1.

That itt maye please lykewyse her Majestie to graunte 2.

BOOK IV. the estraungers at Stanford, aforesaide, a churche, wheyrein they maye openlie have God's holye word preached and taughte, togither withe the exercyse of the reformed religion: even as the same by her Majestie is graunted to other congregations of straungers within this her Highnes reaulme.

And that it maye be leful to the same estraungers at Stanford, aforesaide, beinge placed, to chewse amongs them selffes seven menne (more or fewer) evin as the straungers of Norwiche and Sandwiche have in theyre churches; the whiche dewlie havinge fyrste taken theyre othes at the magystrates haundes, maye lefully afterwards decyde and ende all manner of civil and politicq debates, differences, and controuersies, rysen, or to ryse betwene straungers, if they canne. Yff not, and in case the matter or difficultie dothe so require the same, that (for the more and stricter coertion and brydlynge of the evil willers) they maye call two of the
115 magistrates of the towne of Stanford to assiste them. So that nevertheles, the appellacion, and the correction and punishemente of the evil dooers, be reserved entire and wholye to the magystrates of Stanford aforesaide.

3. Thyrdelie, That by her Majesties patentes, it maye also be graunted the forsaide estraungers, to make, and cawse to be made, all manner of straunge and owtlandishe clothes (as clothes of Braband, Holland, and soche lyke) hitherto as yet not beinge mentioned in anye particulare privelege by her Highnes given or graunted. And lykewyse also all sortes of beyes, seyes, stammets, moccados, grograines, karsees, fustaynes of Neapolis, secklets, carpettes, lynsiewoolsies, fringes, and all manner of makinge of passemente and pamets, and al sortes of tapistrie woorks, of sylkes and vellviths, withe all manner of figured and unfigured fyner woorke, sowed and stiched.

4. *Item*, And to thende that the forsaide pretended haundelinge or trade maye the better sorte effecte to the commune-wealthe of the forsaide towne, that it maye be lawfull to everie of the forsaide estraungers, to bye wolle, threade, soape, butter, oyle, and all manner of stuffe servinge to the

forsaide theire trade, artes, and occupacions, aswell within and withoute the saide towne, as *elsewhere over all this reaulme*, wheireas they canne beste fynde the same: speciallie, as concerninge the threade, and the same, untill soche tyme, as by the indwellers of the towne, theyre canne be somoche sponne as the straunger shall neede, to furnishe his necessitie.

Item, That everie straunger maye freelie and francklie dye his owne woorkes, (clothes and beyes onlie excepted,) the whiche maye be dyed by the commune dyer allreadie theire beinge admitted, or soche as hereafter yet maye be admitted. And also to buye and sell amongs themselfes all manner of stuffe appertayning aswell to the forsaide trade, as to the dyenge. 5.

Item, That it maye be lefull to everye straunger freelie to buye all and singulier soche goodes or workes; and againe to sell, utter, and transporte the same, aswell within this reaulme as withoute, (all forbidden and inhibited places beinge onlie excepted,) payenge for the custome, as her Majesties subjectes borne. 6.

Item, That for the better conservation and maintainemente of the forsaide trade, it maye be lefull to the forsaide straungers, to make, and (as tyme shall requyre) to inuente and establishe soche ordres for the approbation, leadinge, sealinge, and the trewe and juste lenghtes and bredthes of theire wares and woorkes, as they by righte and raison shall fynde to be necessarie, requisite, and expediente. 7.

Item, That it maye be lefull to the forsaide estraungers, freelie, francklie, and openlie to use and exercise all manner of husbandrie and tillinge of the ground. As for hoppes, onions, radise-rootes, turneps, flaxe, cabbusshes, roots, and all other thinges necessarie to gardines: and to plaunte and sowe all manner of thinges: and to use lykewyse and exercyse soche handycraftes and woorkes as hitherto have not so parfectelie bene used, knowen, nor practised at Stanford, as the makinge of cables, cordes, hattes, coffres, knyves, lockes, and all manner of woorkes in steele, iron, and cop- 8.

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per, after the facion of Norenbourgh, and of other places beyond the seas; and other the lyke woorks.

9. And that to the conforte of the poore afflicted Christianes of the congregacion aforesaid, it maye be lefull openlie to make for and among themselves, garmentes and hosen; to bake, brewe, to exercyse the occupacion of a carpenter, joigner, and all kynde of husbandrie.

10. *Item*, That it be lefull to the saide estraungers, to have, ordeynne, and putte in, (be it of theire owne congregacion, or other,) theire owne messengers, postes, cartes, or waggines; for to serve them here within the reaulme, in transportinge and carryenge of theire owne lettres and marchaundises, as they shall fynde it moaste necessarie or profitable to the avauncemente and fortheraunce of theire trades and doynges.

116 Number LXXIV.

Mr. Norton's advice, for proceeding with Campion in disputation, Sept. 28, 1581.

MSS. penes me. IN the conferrence that hath ben had with Campion, these thinges for the manner do seem to have geven hinderance, rather then furtherance, to any good effecte, and therefore conuenient that some other more certaine and proffitable order were taken.

The disputers be oft changed, whereof groweth, that as they grow acquainted with his maner, and so wax fitter to deale with him, they be removed, and theire course interrupted; but chiefelye, the rumors do growe very slanderous, that they be overcome, and newe drawen to supply theire want.

They choose daily newe questions, wherein he for his glorie taketh exceptions, that they come prepared, and he unprepared.

There is no certaine note taken in writing what is said, nor order kept of moderation, whereby bothe himself, when he is pressed, flyeth out, by running into bye maters, and

filleth up the gap of his confusion with bragging and impertinent and insolent speches, and he beareth the disputers in hand, that they spake things which they spake not, and denieth what he himself hath spoken, and resumeth what he hath graunted at his pleasure: and the speches abrode are by his favorers carryed to his advantage.

There are admitted to be hearers without choise; some unhable to judge, and fitt to be perverted; some his favourers, and some of light consideration; and yet such as Mr. Lieutenaunt, without unkindnesse cannot well kepe out. Whereby bothe himself is made more obstinate, by reason of his vanitie standing upon glorie and credit, in presence of the multitude, and specially of those that he seeth present, and knoweth to favor him. And also his hearers, that may perhaps be Papistes, or slight regarders of religion, gather or make matter to do hurt by reportes.

It is thought that these inconveniences may have remedie, and some good done, if some such orders as follow be observed.

That there be a certaine number of chosen disputers, and those to continue without changing; but so as for easing themselves they shall agree, some to be sometimes absent and sometimes present, as in respecte of their owne affaires they shall thinke good.

As of Cambridge, Mr. Deane of Windsor, Dr. Still, Dr. Fulk, Mr. Whitacre, Mr. Ireton, Mr. Wiborne, Mr. Chark, Mr. Travise.

Of Oxford, Mr. Dean of Poules, Dr. Mathew, Mr. Renolde, Mr. Bilson.

Of these alway iii to be doers.

That there be also present, as hearers or moderators, certaine persones especially appointed, as Mr. Lieutenaunt, Mr. Mollins, Dr. Hamond, Mr. Peter Osborne, Mr. Henrie Knollys, and such of the disputers as be not actors that 117
day. One preacher of either of the churches of strangers.

Two or three to be writers, the one to supplie the others absence, as their businesse shall require. Thomas Norton, or whome else you will: Mr. Feld, the Preacher, or some other.

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That none other be admitted to be present, without warrant from the councel in writing: to thend that Mr. Lieutenaunt may avoyde the unkindnesse in not admiting such as be not fitt.

That all the disputers kepe one uniforme order by agreement; that is, that they deale with him in his owne boke, as was done the first daie by the Deanes of Windsor and of Paules, and Mr. Whitacre: so to procede from chapter to chapter, beginning at the first, wherein lyeth most avantage against him. And the glorie of coming unprepared is taken from him.

That whatsoever be objected to him be written and repeated before the answere. And whatsoever he answere be written and repeated, and acknowledged by him before any replye. And at the end of the dayes conferrence, that he set his hand unto so muche as he hath so acknowledged.

Specially, that the moderators do see that no man speake till the sayeng of the opponent or respondent be written and repeated.

That by the discretion of the moderators, it may be free to him, aswell to oppose as answere, to take from him his vaine brag, which he openly and insolently hath often used: and is owt of his speeche carryed abroad by his favorers, that they dare not let him be opponent.

That he may have such bookes brought him as he will call for, being such as be parable and meete to be had, as the Fathers, or such like; but not the lewde bokes of the late writers of his owne side.

Number LXXV.

An extract of several passages out of certain epistles, and a book of Nic. Saunders, a Popish Priest, anno 1570.

MSS. penes me. Epist. dedicat. ad Pium 5. pag. 2. linea 43.

NEC parva spe ducor, propediem fore, ut suus etiam locus Catholicis Angliæ pastoribus pateat in quo verbum vitæ liberè prædicent, et sacramenta Christi rite administrent.

Johan. Storæus secundum impias ejus regni leges, ad mortem, &c.

In Anglia (ut de illis taceam, qui ob arma in causa fidei contrà tyrannos suscepta, crudelissimè passim necati sunt, &c. Epist. ad Card. Moron'.

Quid quod eadem sola insula gravissimum hæreseos jugum, a paucis et iis obscuris homuncionibus impositum, invita prorsus et coacta sustinet? Ibidem. Ibidem.

In sola Anglia nemini licet fidem majorum, in qua baptizatus est, profiteri, vel aliud in religione sapere, quam lex terrena, imò tyrannica, permittit. Ibid.

Ab hac ergo tam immani tyrannide, ut fratres vestros, id ipsum a vobis omni studio contendentes, quod in vobis est, liberetis, operam sedulò dabitis, &c. Ibid.

Cum se a Regis Henrici pessimis consiliis abhorrere ostendisset, (Polus) mox audit, fortunas primùm omnes ablatas esse, deinde læsæ majestatis notam, falsò quidem, sed tamen publici decreti specie, nomini suo inustam. Pag. 620.

Maria sine liberis mortua, cum Elizabetha, Annæ Bolonæ filia, regium thronum occupasset, mox de rejicienda Pontificis Romani authoritate cogitare cepit; nec injuria: videbat enim, si primatum Romanæ Cathedræ agnosceret, suo matrisque suæ honori derogatum iri, quam illa Cathedra non legitimè nuptam Henrico Regi fuisse pronunciaverat. Ne igitur, aut matrem illegitimè Regi nuptam, aut seipsam, vivente adhuc priore ejusdem Regis conjuge, illegitimè natam fateretur; maluit sedi apostolicæ, in æternum stanti atque adeò florenti, repudii libellum dare, quàm brevi perituro honori suo quicquam detraxisse videri, &c. Pag. 686. 118

Qui in Anglia degentes ab omni cum hæreticis communione, tam in sacramentis, quàm in precibus abstinent: præterquam quod infiniti sunt, nec enumerari a quoquam facilè possunt: etiam tutum illis non est, ut hoc in loco detegantur, ne per eam occasionem citius eos ad pœnam rapi contingat. Pag. 708.

Primùm in hoc genere tandem Maria, per Dei gratiam, sereniss. Scotorum Regina promeretur, quæ ob Catholicæ fidei studium et amorem, à subditis suis hæreticis, &c. Et in Angliam fugere coacta, ibi hæreticam immanitatem de- Ibid.

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nuò subivit, non hospes apud hospitem tuta, licèt priusquam in Angliam ingressa esset, &c.

Verè fortis mulier, et digna, quæ à subditis hæreticis tot modis oppressa, Catholicis demum populis præsit.

Pag. 730. Pius Quintus, &c. Nicolaum Mortonum Anglum in Angliam misit, ut certis illustribus et Catholicis viris, authoritate apostolica, denunciaret, Elizabetham, quæ tunc rerum potiebatur, hæreticam esse, ob eamque causam omni dominio, &c.

Qua denuntiatione multi nobiles viri adducti sunt, ut non solum sibi ipsis consulere, verum etiam de fratribus, ab hæreticorum tyrannide liberandis, cogitare, auderent. Ac sperabant illi quidem, Catholicos omnes tam pio instituto summis viribus affuturos esse. Verùm etsi aliter quàm illi expectabant res evenit, &c. tamen illorum nobilium laudanda consilia erant, quæ certo suoque felici successu minimè caruerunt.

Pag. 736. Nulla vi res æquè aut fidem Catholicam promovere, aut prætensæ Reginæ causam lædere potuerit. In historia Feltoni.

Ibid. Sectarii hoc totum de ipsa Regina Elizabetha, quæ radix peccati fuisse videbatur, dictum interpretantes, ab illo die novam criminationis materiam, &c. In historia Storæi.

Pag. 737. Intellexit se probè scire, prætensam Angliæ Reginam, per declaratoriam summi Pontificis sententiam, ob hæresim manifestam omni in re regni dominiique privatam esse: ac propterea, magistratum nullum ab illa creatum, eique adhærentem, a se agnosci posse, ne fortè ipse etiam eodem anathemate innodaretur.

Pag. 738. Veriti, ne gravius aliquid in profanum illum et secularem Reginæ primatum dicturus, (Storæus) aut manifestius verum primatum Romanæ Ecclesiæ confirmaturus esset, abduci currum jusserint. In historia Storæi.

Number LXXVI.

The English Romanists in Bruxelles to Philip, King of Spain; that he would procure of the Pope, that Saunders might be made a Cardinal.

INTER alia multa, Princeps invictissime, quæ patriam nostram, tot annis ab hæreticis oppressam, adhuc in pristinam Catholicæ fidei libertatem vindicare non permittunt, hoc unum est, non habere nos nostræ nationis hominem alicujus authoritatis et nominis, qui eam causam apud suam Sanctitatem solicitare possit. Jam enim experientia edocti sumus, in aula Pontificis, ut in reliquis omnibus, res parvi alioqui momenti, ab illustrioribus profectæ, gratius accipi, et libentius audiri, quam quæ majoris sunt ponderis, sed authores habent obscuros eos quidem et ignobiles. Cui malo cum per nos remedium inveniri non possit, audacter ad tuam Majestatem confugimus, humiliter ab ea supplicantes literas commendatitias ad suam Sanctitatem, pro Nicolao Sandero Anglo Sacræ Theologiæ Professore, jam in aula versante, ut ad Cardinalatus dignitatem promoveatur. Quod ut libentius sua Sanctitas concedat, beneficii ecclesiastici pensione a tua Majestate Sandero assignatâ, invitari debet. Sic enim habebis, Rex Catholice, qui et Angliæ 119
negotia diligenter procuret, et collegio Cardinalium splendorem, ob ejus prudentiam singularem, et doctrinam incredibilem, adferet. Illud interim ut taceam, hoc beneficio numerum Romæ tibi servientium, non uno, sed pluribus auctiorem et cumulatiorem effecturum. Vale, Princeps invictissime. Datum Bruxellis, 4. idus Novembris.

MSS. penes me.

Number LXXVII.

Sander's persuasive to the Roman Catholics in Ireland to rebell: written in the year 1580.

To the right honorable and Catholike Lords, and worshipful gentilmen of Irland, N. Sander, D. of Divinity, wisheth all felicitie.

PARDON me, I beseeche you, if upon just cawse I use

MSS. penes me.

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the same words to your Honors and Worships, which S. Pawle wrote sometyme to the Galathians; *Who hath enchanted you not to obey the truthe?* For if ye be not bewitched, what mean you to fight for heresie against the true faith of Christ, for the Devil against God, for tyrants that robbe you of your goods, lands, lives, and everlasting salvation, against your own brethren, who daylie spend their goods, and shed their blood, to deliver you from these miseries? What meane you, I say, to be at so great charges, to take so great paine, and to put your selves in so horrible daunger of bodie and sowle, for a wicked woman, neither begotten in true wedlock, nor esteeming her Christendom, and therefore deprived by the Vicar of Christ, her and your lawful Judge; forsaken of God, who justifieth the sentence of his Vicar; forsaken of all Catholike princes, whom she hath injured intolerably; forsaken of divers lords, knights, and gentilmen of England, who ten yeres past toke the sword against her, and yet stand in the same quarrel? See you not, that she is without a lawful heire of her own bodie, who may either reward her friends, or revenge her enemies? See you not, that she is such a shameful reproche to the royal Crown, that whoso is in dede a frind to the Crown, shuld so muche the more hasten to dispossesse her of the same? Se you not, that the next Catholike heire to the Crown, (for the Pope wil take order by God's grace, that it shal rest in none other but Catholikes,) must accompt al them for traytors that spend their goods in mainteining an heretike against his true title and right? What wil ye answer to the Pope's Lieutenant, when he, bringing us the Pope's and other Catholike princes ayde, (as shortly he will,) shal charge you with the crime and payne of hereticks, for mainteining an heretical pretensed Queen, against the publike sentence of Christes Vicar? Can she, with her feined supremacie, (which the Devil instituted in Paradise, when he made Eve Adam's maistresse in God's matters,) absolve and acquiett you from the Pope's excommunication and curse? Shal ye not rather stayne your selves and your noble howses with the suspicion of heresie and treason?

In which case, if the Catholike heire to the royal Crown call upon the execution of the lawes of the Churche, you shal, for the maintenance of hæresie, loose your goods, your lands, your honors; and undoe your wives, your children, and your howses for ever. *God is not mocked.* The longer it is before he punish, the more hard and severe shal his punishment be. Do you not see before your eyes, that because King Henrie the Eighth brake the unitie of Christ's Churche, his howse is now cutt off and ended? And think you, that mainteining the heresie which he beganne, you shal not bring your own howses to the like end that his hath? Mark likewise Sir William Drurie's end, who was the General against the Pope's armie; and think not our part too weake, seing God fighteth for us. And surely, wheras we had once both monie, men, and armour, to beginne this battell withal, God, by most strange means, (which to recite in this place it were to tediouse,) tooke them al from us, and sent us hether in manner naked, to thend it should be evident unto al the world, that this war is not the war of man, (which is alwayes most puissant in the beginning, and moste tymes begunne with greater power then afterward it can maintein,) but the war of God; who of smal beginnings worketh wonderful ends. Whom I beseche to open your eyes, that whiles tyme is, you maye openly confesse and honor him, more then heretikes. *Whom hitherto you have worshipped above God*[a]. The xxi. of Febr. 1580. 120

[a] Through which last clause a line is drawn.

Number LXXVIII.

Mr. Edward Dering's letter to the Chancellor of Cambridge, upon the new statutes made for that University.

The grace of our Lord Jesus Christ be with you ever, *Amen.*

THERE are manie cawses that might move me to staye from writinge unto yow, but ther are moe and greater MSS. penes me.

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which make me attempte it. In the one I see muche present hurt; the endangeringe some good opinion that hathe byn of me; the displeasure of your Honor, which I cannot easilie bear; the continuance of mine owne estate, with smal hope of more prosperouse dayes; and (which is greatest of all) the contempte of the enemie, which upon suche occasion dothe make gladlie his triumphe. These dangers are verie great to a man that is borne of Adam; but ther are yet greater then these to a man that is borne from above, which by mie silence I might fal into. I feare the breach of mie faithe, which in a good cawse had byn wanting to the Churche of God; the omittinge of mie dutie, which had byn affrayde to tel a man of his sinne; the griefe of conscience, which cannot be cured againe with anie prince's favour; the displeasure of God, which is weightie to crushe in pieces bothe me and yow. Seinge therfore I have suche occasion to write, I do most humblie beseeche your Honor patientlie to reade it. It hathe alreadie greved me enoughe to think upon the occasion; let not your taking of it be an encrease to me of sorow.

And now that yow may geve some creditt to mie sayinges, I do heer protest unto yow this, and say with the Apostle, *Behold, before God I lye not:* if to morrow nexte the number of mie dayes were ended, and I showld cease to live in this mortal bodie, yet this daie I would send these letters unto yow; so fullie I am determined in the Lorde to speake onlie the truthe. And as I have sworne this, so God for his mercie sake shal geve me grace, that in no worde I forget howe I have bounde unto yow mie faithe with an holie oathe. And now on the other syde, I require of yow in the name of God, that quicknethe all thinge, and of his sonne Jesus Christ, that shall judge the qwick and the dead, that nether your Honor, nor yet your busines, doe not call yow from wayinge that indifferentlie, which a Minister of Christ hathe written faithfullie. If yow shal refuse to do this, your conscience that would nether be grevyd nor touched, the same beinge burdened and heavie loden, yow

know not, in time to come, what griefe it may bringe yow. Thus therfore restinge in a hope of your godlie wysdom, I wil utter mie minde as the Lorde shal move me.

Yow have of late sent unrightuouse statutes to Cambridge. Yow were moved, I thinke, by the information of the Heads there, that ther were great trowbles there. If this be your persuasion, behold now, on the other syde, I tel yow, ther was good quietnes, in respecte of these tumults, that your statutes bringe. If yow do not beleeve me, yow doe me wronge. I am a Minister of Christe, and I have sworne to speak the truthe. And merveile not, thoughe I speake contrarie to so manie Doctours, and yet so boldlie say, I speake the truthe. The countenance of men is no good warrant of the truthe. If it were, Christ had byn crucified 121
for his evil doinge. So that yow must needes learn more of men, then what titles they have, before yow beleeve ther reporte. And that yow may learne the truthe, I wil tel you somewhat of that I know. Take it how yow wil, I wil breake no rules of Christian charitie; nor yet I wil warrant ther credit that do so much hurt to better men then themselves. The Doctowrs and Heads of howses, they have procured yow to these new statutes, and with heynous complaints yow are easily brought to ther utter undoinge, that fear God, or to burdeninge of their conscience, that dare not yeld unto sinne. Therfore I wil speake mie minde in holie love even before the Lorde, and say what I thinke. Whatsoever yow shal judge, I wil discharge a good conscience. If you wil be offended, I fear so good a master, that to please him I care not what man thinke of me.

D. Pearne, D. Harvey, D. Caius, D. Hawford, D. Ithel; they are al ither enemies unto God's Gospel, or so faint professors, that they do littel good in the Churche. I wil not touch them now with private fawtes, but I do know so manie, as yf yow fear God, it would greeve yow to se sutche masters of colledges. If D. Harvie have scarce chosen one Protestante to be Felow these twelve yeers: if D. Pearne keepe sutche Curates as flee away beyond the seas: yf D.

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Hawford could not be brought to take away nether Popishe bookes nor garmentes without great importunity; and in the end, al the best and ritchest he hath conveied none of the Felowes know whether: yf greater crimes then these are as easie to be seene in them as ther open doings are easie to be knowen, I trust your Honour wil not alow of sutche accusers against a true preacher. D. May, and D. Chaderton, two other of the Heades, ther is smalle constancie ether in ther life or in ther religion. I am sorie, Sir William Cecill, that yow cannot see; the Lorde send you cleere eies, that yow once delight in the bewtie of his temple. Yf yow beleeve not sutche men sparinglie, yow wil in the ende be deceavyd greatlie. D. Whitgifte is a man whom I have lovyd, but yet he is a man, and God hathe suffred him to fall into greate infirmities. So frowarde a minde against Mr. Cartwright, and other sutche, bewrayeth a conscience that is ful of sicknes. His affections ruled him, and not his learninge, when he framed his cogitations to get mo statutes. But I wil leave off particularlie to speak more. They have common faultes, of which they are al partakers. It greeveth even mie very soule to remember them: and yow, yf yow be happie, seeke speadilie to remedie them. They keepe benefices, and be non-residentes. While they are clothed in scarlet, ther flockes perishe for cold; and while they fare deliciouslie, ther people are faint with a most miserable hunger. This faulte is intollerable, and sutche as God abhorreth; and your handes are in the strengtheninge of it, except yow reforme it.

And now to acquite the requestes that heeretofore have byn made unto yow for these former statutes, I do meane to make unto yow another. Yow, that have byn broght so easilie to hurt God's people, to do pleasure to the Pope, and with so fearful statutes have proceedyd to the punishment of so smal offences; now make againe some good statutes, that may poonishe sinne. And I beseech yow, even in the bloud of Jesus Christe, that hath sanctified his people, sende downe a newe statute, that no master of a howse shal

have a benefice, excepte he serve it himself. Contemn not this petition to cast it lightlie behind yow. Yow live by the Lord, and present yowr conscience before him.

Thus farre I have written plainlie, and in the feare of God, and in everie word I have wel remembred mine othe. If I find no creditt, the wil of God be done, by whose mercie I am knowne now bothe in Cambridge and London, and to some also in the Courte. And to this day I trust the evil-speaker is ashamed. Yf of anie greate personages or men of countenance yow have herd me blamed as a vaine man, or ful of fancies, I wil witnesse this for mie self in the feare of God, I have never broken the peace of the Churche, nether for capp nor surplesse, for Archbishop nor Byshop. If those that showld be the lights of the worlde do thinke me fantastical, these are of mie fansies, that I have told them of ther common swearinge by the name of God in vain; that I have misliked ther covetuousnes; that I have 122
complained of Papists, which these twelve yeres have never once receavyd; that I have said, this courtlie apparel is not meet for sutche as showld be more sobre; that I would not use company of delight with sutche as were open persecutors of the Churche of God; that it hath greeved me to see a benefice of a greate parishe geven, from a spiritual Pastor, to a temporal man; that for an hundred pownds in golde the Byshop showld geve his good-wil, to grawnt a lease of a benefice for an hundred yeere to come to a gentleman in the contrie. Yf these fancies be odious, I am wel content to beare ther reproche. And most heartilie I beseeche the lyvinge Lorde to geve unto yow also pure eyes, that yow may see such enormities. I do wishe you wel, nether for yowr gold nor silver, nor for your great authoritie, becawse yow can geve me lyvinge, but becawse yow have professed the Gospel, are a magistrate in the commonwelthe where Christe is trewlie preached; and yet now do susteine mutche hatred of the enemie. Becawse yow are sutche a one, I desire your prosperitie; and God wil keep me from this great sinne, that I showld cease to pray for yow.

And therfore, that the grace of God might come the

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more plentifullie upon yow, I thought thus to admonishe yow, both that yow have dealt hardlie with God's children and yowr brethren, and that yow showld, at the last, looke at so great abominations. If it cannot sinke into yowr hart, or yow wil not, I am affrayd in your behalf, that God's judgments wil overtake yow. Yow are set in authoritie to serve the Lorde, not to serve your self. If yow know not how farre yow owe unto him yowr traveile, or what fruite you shal reape of a faithful labour, pray then unto God to open yowr eyes, that yow may see his goodnes, and to quicken your senses, that yow may feele of his kingdome. Folow this owne counsel of the Prophet, *Thinke upon the Lorde in the night watches, and remember God in yowr bed.* And of this I am sure, yf but one minute of an hower the eyes of yowre spirit be open, yow are sealed unto the Lorde, yow wil say with Paule, that yow accompte al the worlde but doonge, to the ende yow may wyn Christe; and yow wil say with David, *Thie lovinge kindnes, O Lorde, is better then life.*

Thus farre have I written plainlie, as God hath guided mie penne: thinke yow of it, as yow are bownde in the Lorde; and know what a better man then yow hath taught yow, Psal. cxli. 5[a]. And now, as I am bownde to come unto yow, so most humblie I beseeche yowr Honour, for your owne sake, and for the Church of God her sake, stand favorable to Mr. Cartwright, nether sparinge to exhort him to use Christian libertie, and to bear with the time; nor yet poonishe him, becawse he is affrayd of the shadow of sinne. We have a common saying, *He that hath byn strooken with the sworde, is afrayde of the scabberde.* I would yow had seen the horror of sinne, I am sure yow woold also be afrayde of the shadow. Becawse yow have not fealt it as yow showlde, yf yow thinke it but a trifle, and spare not to grieve the weake consciences of other, yowr case is sutche, that *it were better for yow that a milstone were tied abowt yowr necke, and yow thrown in the bottom of the sea.* Looke unto it, I beseeche yowr Honour, and let not the great busines of the commonwealthe make

[a] Let the riteous smite, and it shall be a kindness, &c.

yow forget with diligence to considre of this. It is no small griefe to me to write thus unto yow. I know yowr displeasure what it is; as greuous unto me, even as the losse of mie life; yea, and weare it not for the Churche of God, which mie lyfe may profyt, I thinke I could speake it in the truthe of hart, it would greeve me more to have yowr displeasure, then to dye. But yf God have so appointed it, his name be praysed, he wil teache me how to beare contempt and povertie, and greater griefes then these. I carie the testimonie of a true conscience, that I seeke yow, and not yowr honour; the encrease of God's saintes, and not mine own gaine. And therfore I am better tawght then of a Pagan poet, *Hic murus ahæneus esto;* I know what the Spirit of God hath sayde, *To them that love God al thinges happen for the best.* And therfore I leave theffecte to the Lord, who hath yowr hart to governe. For mie part, I could not chose, but as yow by a preacher have byn deceavyed, so by a preacher againe yow showld be admonished 123
of yowr errour. God grawnt yow to go into the sanctuarie of the Lord, that yow may see yowr callinge. And as touching yowr dwty, I will end this with the woordes of Mardocheus unto Queene Esther, *If yow wil hold yowr peace at this time, comfort and deliverance shal appeure unto Israel out of another place.* The onlie God, Father of al mercie, and God of al consolation, regenerate yow with a mightie spirit, that yow may treade under foot al worldlie vanitie, and lifte up pure eies to see and pitie the estate of his Churche; that after a happie course, yow may finde a happier crowne, and have the joies that abide for evermore, *Amen.* From mie chamber, the xviiith of November, 1570.

Yours in the Lorde,
Edward Deringe.

BOOK IV.

Number LXXIX.

The Archbishop's letter to the Queen; in behalf of Dr. Bartholomew Clerk, Dean of the Arches, whom she ordered to be removed.

To my Sovereigne good Ladye, the Queenes most excellente Majestie.

MSS. penes me.

IT maye please yowr excellent Majestie to understand, that this daye Mr. Dr. Clarke being with me at Lamhith, I dealt with hym agayne according to yowr Highnes pleasure, for the rendryng up of his patent and interest in the office of deanry of the Arches. And as at the first, so now finally with al humilitie he prayed me to receyve this last answer; namely, that moch rather wolde he render up his lief then his office. For besides that he shuld therby be altogither undone, his lyving being thus taken from hym, he shuld also so gretly and utterly be defaced and discountenanced, bi being thus pronounced by yowr Majesties own mouth insufficient, as the same onys put in ure agaynst hym, nevir might he more shewe his face, not only in the Arches, where his only profession and whole meane of lyvinge consisteth, but also must likewise banyshe hymself evyn from al other placys and company of credite. He humbly prayed therfore, that at the least he might enjoy the benefyte of the lawe, as al other yowr Majesties subjects evyr have doon. For in as moche as he is possessed, and was vested in the said office, not only bi patent from me during pleasure, but also (syns the death of Mr. Dr. Weston) by my grawnt and promyse of a newe patent to be made to hym duryng lyef: he affermyth, that neyther in equitie, in respect of his patent duryng pleasure, nor yet in justice, in respect of my grawnt and promys made duryng lief, his said office and lyving, without great and important causys, maye be taken from hym. And to suche causys, as eyther are or can be objected agaynst hym, he craveth therin no maner of favor to be shewed unto hym, but that some publike tryal of his sufficiencie maye be made, as wel for the profe of his learnyng, and his habylitie in

yearys, as also for the commendation of his honest and modest sort of lyef. And yf he shal not in eny one of these be disproved, than saith he furder, that as he doth assure hymself howe yowr Majestie wil by no meanys take from hym the benefyte of lawe, which hitherto yowr Highnes dyd nevir yet denye to eny; so seamyth he also in most humble sort to saye, that in al the actions of his liffe he hath ever moste carefully sought the honor and service of yowr Majestie; and namely, in this last labor of his agaynst Saunders. Wherin I must nedes wytnes with hym, that suerly he shewed hymself a most dutyeful and careful subject towardes yowr Highnes. And though he acknowledgeth, that whatsoever he hath done, shal doo, or can doo, is but the lest part of his bounden duetye towardes yowr Majestie, yet he hopith, that of yowr grace youe wil please to accept the same as a meane, so assuredly to conserve hym in yowr Majesties favor, as that he may never be pro- 124
nounced by yowr Majestie unworthy of that, wherof the Archbishop of Canterbury, and also the lawes of the realme, both have and do allowe hym as worthi and capable; beyng [to conclude] the first reward and lyving that ever yet he obtayned in recompence of al his study and learnynge; in which he hath nowe spent the course and trauayle of his lief bi the space of these xx yearys past. Having also refused (as he telleth me) in Angiers the stipende of three hundred crownys yearly, to be a publike Reader there; only in respect, as he dutyefully affermyth, of the grete bond and desire he hath ever had, and shal have, to serve yowr Majestie.

Thus far have I only signifyed to yowr Majestie the effect of Mr. Dr. Clarkes declaration unto me. Wherin, as nere as I can, I have forced my self to laye before your Highnes the effect of Mr. Clarkes very wordes and speeches to me. The consideration of which, the more it entreth into me, the more it moveth me to make humble sute to your Majestie, first, to have respect of hym, who suerly having deserved yowr Majesties favor, shal bi this meane be brought to his utter undoing and defacing. Secondly, That if yowr Ma-

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jestie wil nedes procede so severely against hym, that yet, for so moche as he is orderly and lawfully vested in the possession of the said office, and hath and do set in place of judgment there, his accusers maye bi publike trial prove his insufficiencye. And though it hath bene rarely or never sene, (as I thinke,) that one thus placed, bi the Archbishop of Canterbery, hath ben brought in question, and after long tyme displaced, yet this kynd of justice maye seame to satisfie. Thirdly, If neyther respect of hym nor his cause maye move yowr Hyghnes, that yet yowr Majestie wil have some respect and consideration of me, and of that place wheronto your Highnes hath placed me, and pleased to cal me to. In which, yf I, whom yowr Majestie wil have to possesse jurisdiction over so many other Bishops, shal yet be reproved in the choyce of one of myn own officers, a thing that in the meanest Bishop that is, was never yet impugned; suerly it cannot be but unto the see it selfe a grete derogation, and unto me no smal discredite and rebuke. And yet not so moche discredit to me, as in the end it shalbe prejudice to yowr Majesties service; I and my doyng being therby brought into contempt, and that bi those which are or should be to me as the fote is to the heede. Wherin suerly yowr Majestie shal gyve too grete an incoragement unto them, and peraventure in gretter matters hereafter, to oppone themselfes against me; and so consequently I shal not be able to serve yowr Majesty as I wold, and as my duetye is. Last of al, If I can by no meanes satisfie yowr Majestie, then must I end with this, that as I do willingly submyt both my self and al that I have to yowr Highnes, as from whom it was first and wholly deryved, so I do likewyse yeld up this cawse unto yowr Highnes to deale, and do therin as yowr good pleasure shalbe; trusting, that your Majestie wil never laye on me so heavi a burden as to make me the instrument of his displacing, whom for good respects I have already placed; or that I shuld remove hym as unworthi, whom in my conscience I do thinke very worthi; and do juge very fewe or none of them, which wold so fayne have me dejected, worthi or mete, as I dare stond to

the prouf; or that I shuld take that office from hym, which by my worde I have faithfully promysed and geven to hym; or last of al, I to be the doer of his utter discredite and undoyng, who in my knowlege both hath dutifully served yowr Majestie and the realme. Which extremities, as I cannot consent, neyther for myne own conscyence-sake, before Almighti God, nor yet with the reasonable credyte of that place I do possesse; so my humble sute is, that yowr Majestie wil never require it of me, but rather, yf nedes yowr Highnes wil in this sorte procede, to assigne the displacing of hym to such other as shal please yowr Majestie. And so most humbly take my leue of yowr Highnes, wyshing in my prayer to Almighti God yowr longe and prosperous raigne over England; and that the grete grace wherwith Almighti God hath blessed yow, with the goodnes of yowr owne nature and conscience, be not drawen to other mennys several affections. From Lamhith, this xix of June.

Your Highnes most bounde and obedient Chapleyn,
Matthue Cantuar.

Number LXXX. 125

Nicolas Brown, Fellow of Trinity college in Cambridge, to the Chancellor of that University; complaining, that the Vice-Chancellor and Heads had put him upon a public recantation of certain doctrines, that he was falsely charged to have preached.

RARA virtus est, sed tamen omni laude major, (honoratissime Cecil.) in iis qui magnam authoritatem in rep. obtinent, ut aliquid temporis rebus gravioribus tanquam suffurentur, et demittant se ad querelas etiam infimorum audiendas. Nam illa quidem, quæ sunt majora, habent satis argumenti in seipsis, cum procurentur: querelis autem privatorum hominum, quia parum in se momenti continent, aures fere omnium occluduntur. Merito igitur ubique nomen tuum celebre et augustum est, quem cum regiæ Majestatis et reip. gravissima negotia vix respirare sinunt; id MSS. Cecilian.

BOOK IV.

temporis, quo esset animo relaxando et quieti indulgendum, ad miserorum injurias mitigandas, et vota promovenda transferas. Atque cum nemini cujuscunque ordinis aditus ad te interclusus sit, tum vero doctis viris et Academiæ alumnis fores latè patent et reserantur. Id cum ab aliis sæpè accepissem, quibuscum tibi aliquando negotium erat, tum in meipso etiam (quod oblivisci non debeo) etsi minus benè cesserit, expertus sum. Jam vero humillimè et supplicissimè rogo Honorem tuum, non ut victui, licet fere nullo, aliquid adjicias, ut prius, sed ne, quod est, auferri sinas, atque id cum dedecore et infamia. Quod quemadmodum fiat, audi, quæso, cum paucissimis. Quinque abhinc elapsis mensibus, cum (officio id urgente) in Academia concionarer, et aliquando acerbius, ut putabar, sed illis tantum, quos tetigeram, in certa quædam vitia inveherer; accersebar ad Procancellarium tuum et collegiorum Præsides: certa quædam accusationum capita, (sed accusante nemine,) proponebantur, quæ quum ego mihi vel in mentem venisse, nedum populo proposuisse, pernegarem, advocant ex Academia certos homines, quos interfuisse putabant concioni meæ, atque eos, jure jurando prius dato, compellunt quid ex me audierint enarrare, et subscripta manu in schedula relinquere. Ex quibus inter se collatis, cum si ex lege mecum actum esset, fuissem absolvendus. Alii enim me suspicione prorsus liberabant, alii nihil audiebant, alii hæsitanter sententiam dicebant. Tamen conclusum est, (quo argumento viderint ipsi,) ut eas propositiones, quas reipsa non docueram, sed quidam malè audientes me docuisse somniabant, retrectarem, ea conditione addita, ut si recusarim, non solum è collegio rejicerer, sed etiam Academia exularem. In ista autem, licet odiosa et infami palinodia, tot cautiones sunt, tot insidiarum, ut videtur, recessus, ut necesse sit me in laqueos et retia incidere. Præscribunt non solum verba, sed etiam vocem, vultum, gestum moderantur: in quibus si, quod difficile factu est, imo plane fieri non potest, his judicibus non satisfecero, ejiciar, nihilominus quam si recusassem, sed cum ignominia et dedecore majore. Atque hæc ut dixi sic gesta sunt: deinceps quid sequatur, nisi

tua aucthoritas intercedat, facile est præsagire. Quod si mihi de meipso dicenti minus fidei adhibeas, hoc a D. tuâ saltem exorem, inspiciantur testimonia, examinetur decretum, expendatur retrectandi formula, quæ si idem plane non loquantur, tum me H. tuo abusum esse, et tanti viri patrocinio indignum, putato. Sin vero narrationi meæ res ipsæ respondeant, iterum atque iterum mihi rogandus es, ut huic malo prudentia et authoritate tua medearis. Grave est concionatorem, cujus vox per plures regni partes audita est et personuit, ad palinodiam cogere. Detrahit enim multum doctrinæ, quam dispersit, et quam deinceps sparsurus est reddit suspectam. Sed iniquum et prorsus non tolerandum, ut propter suspiciones hominum, minus candide aliorum dicta interpretantium, quod nunquam asseveravit, cogatur revocare. Satis sit, insontem coram se sæpius vocasse, examinavisse, in cubiculum suum tanquam in custodiam conclusisse, non amputent cursum studiorum, non privent victu, 126
non spolient fama, non ejiciant in exilium, maximè cum intra regiarum legum cancellos se continuerit, et eisdem etiam coram Vice-Cancellario subscripserit. Quod si mihi effectum dederis opera tua, arbitrabor me beneficium maximum accepisse. Nam et studiorum cursus, (quod unicè cupio,) protrahetur, et fama incolumis servabitur. Argumenta quibus te ad hoc adducam non habeo; quid enim est, in quo homo nihili, viro tam nobili, docto et prudenti, usui esse possit? Confugio igitur ad misericordiam et pietatem tuam, quæ quia multos meæ sortis et conditionis homines ad summam dignitatem extulit; non dubito quin me in eo loco, quem teneo, tutum conservabit. Unum officium non desinam præstare, id est orationem, ut Deus opt. max. spiritu tuo D. T. regat, vitam producat, honoribus quam amplissimis cumulet. Vale.

Honoris tui observantiss.

N. Broune.

BOOK IV.

Number LXXXI.

Oratio D. Matthæi Archiepiscopi Cantuar. coram Synodo, 9. Maii, 1572. auspicante.

MSS. Synodalia penes Fra. Atterbury, S. T. P. Decan. Carliol.

VIRI, Patres et Fratres in Christo charissimi: hanc Synodum ad salutarem aliquem Ecclesiæ Christianæ finem ac propositum, ex illustrissimæ Principis nostræ præcepto, et à me convocari, et à vobis frequentari, nemini arbitror dubium esse. Quem cœtum, precibus primo ad Divinam Majestatem fusis, deinde fructuosa doctaque eruditi hominis, ut audivistis, exhortatione, hodierno die feliciter inchoavimus. Quæ tam bonis auspiciis, oratione nempe et verbo Dei, incœpta ac sanctificata initio, reliquis nostris laboribus ac conatibus, lætabilem exitum sunt allatura. Et quanquam cæteri suum in Christiana religione propaganda atque conservanda zelum et desiderium variis atque diversis modis exprimunt; nos tamen, habita nostri ordinis atque dignitatis ratione, non modo zelo et vigilantia, sed etiam famæ, bonorum, ipsiusque vitæ discrimine, ac jactura, si opus sit, illos præcellere debemus. Quam quidem ad rem à Deo constituti, ejusque Spiritus instinctu admoniti ad indagandam populoque patefaciendam divinam veritatem sumus. In eoque imitandi majores nostri sunt; non modo hii qui novissimis hiis temporibus nos antecesserunt, quique summis vigiliis hanc veritatem exploraverunt, eandemque martyrio sancto confirmarunt; sed etiam qui prima illa et Apostolis proxima ætate fuerunt, et vetustissima gestorum suorum in hac insula monumenta scripta nobis reliquerunt. Quæ quanquam ab Antichristo partim deleta, partim longa desuetudine inumbrata sunt; plurima tamen ad hanc ætatem, nostraque lucidiora tempora reservata, satis indicant, nostras ordinationes atque ritus ab illorum institutis ac decretis parum differre. Illa vero monumenta, quæ eo nobis chariora esse debent, quo magis sunt nostra domestica atque propria, si divina Providentia nobis non reservasset, sed deleri penitus et auferri ab humana memoria permisisset; extabant tamen totius divinæ scientiæ fontes ipsi, Hebraicis Græcisque literis, Spiritus Sancti gratia, conservati: ad quos, tam lon-

gæva depravatione corruptis ac perturbatis rivulis, ad certam divinæ voluntatis notitiam habendum, esset recurrendum. Nam ut sanctus ille martyr Cyprianus scribit, [a] " Si " ad divinæ traditionis caput et originem revertamur, cessat " error humanus, et sacramentorum cœlestium ratione per- " specta, quicquid sub caligine ac nube tenebrarum obscu- " rum latebat, luce veritatis aperitur. Si canalis aquæ quæ " copiose prius et largiter perfluebat subito deficiat, nonne " ad fontem pergitur, ut illic defectionis ratio noscatur, " utrumne crescentibus venis in capite siccaverit, an vero " integra inde et plena percurrens in medio itinere desti- " terit, &c. Quod et nunc facere oportet (inquit) Dei sa- " cerdotes præcepta divina servantes, ut in aliquo si nuta- 127
" verit et vacillaverit veritas, ad originem, dominicam et " evangelicam et apostolicam traditionem, revertamur. Et " inde surgat actus nostri ratio, unde ortus et origo sur- " rexit."

[a] Ad Pompeian.

Et Basilius, ille magnus Cypriano compatiens, scribens ait, [a] " Non putamus justum esse, obtinentem apud ipsos " consuetudinem, legem et regulam facere rectæ doctrinæ. " Igitur Scriptura divinitus inspirata arbiter a nobis con- " stituatur; et apud quos inventa fuerit dogmata, divinis " sermonibus concordantia, his omnino etiam veritatis suf- " fragium accedat." Hæc ille.

[a] Ep. 80. ad Eustach. Medicum.

Quorum sanctorum patrum authoritatibus admonemur, quod quotiescunque à sanctis et immaculatis Domini viis humana negligentia et cæcitate deflexerimus, ut in eas iterum redeamus, scrutandas esse, quæ de ipso testimonium perhibent, sanctas Scripturas, inspiciendaque antiquissima testimonia; à quibus, Cypriano teste, ortus et origo religionis nostræ surrexit. Hiis divinæ sanctæque antiquitatis testimoniis, si firmiter adhæserimus, certi de vero Dei cultu et religione, et securi esse possumus; etiamsi humanarum rerum et ordinationum monumenta, temporis edacitate consumpta, depravata sint. Hi enim perennes et inviolabiles fontes assiduè diesque noctesque petendi sunt. Et aquâ ab his fontibus profluente et derivata, putet nostri (quos inimici hostesque nostri Philistini injectis sordibus coinqui-

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naverunt) perpurgandi sunt; ut his salutiferis fontibus (unde æternam vitam hauriemus) repleantur.

Hoc argumentum copiosam mihi materiam suppeditat (si in eo longior esse vellem) vobis ante oculos proponere, quibus nos Antichristus præstigiis callidè delusit, tenebrisque ac caligine palpabili in atros suos carceres duxit captivos. Quæ gaudii infiniti, et summas Deo gratias agendi, maxima nobis causa esse debet; quod profligatis illis plusquam Cimmeriis tenebris, ineffabilis veritatis suæ splendor nobis tandem illuxit. Prætereà, accingere nos, totisque viribus ac apparatu insistere, debemus, ut et caliginosis mundi ac Diaboli potentiis fortiter resistamus, et divini verbi veritatem ab improbis et sceleratis nostris adversariis toties oppugnatam, tueamur atque teneamus. Hinc enim et nostra spes atque exultatio, (qui veritatem amplectimur,) et eorum confusio sequetur, qui, cordibus in affectatâ quadam et supinâ ignorantiâ cæcitateque conclusis, oculos ad contemplandum evangelici luminis fulgorem, neque volunt neque possunt patefacere.

Sed ne ulterius in hac re pergam, me hic contineo, hancque magni momenti materiam his relictam et reservatam cupio, quibus et locus commodior, et otium uberius, quàm mihi hoc angustissimo temporis curriculo circumscripto suppeditabitur. Ut igitur ad id accedam quod est præsentis instituti, quodque hæc reverenda vestra frequentia coronaque requirit. Synodus hæc nostra, ut scitis, in duas societates (quæ duobus domiciliis, superiori nempe et inferiori, segregantur) divisa est. Ut igitur in consiliis atque deliberationibus de ecclesiasticis causis capiendis unanimes ac concordes esse possimus, et ad vitandas in cunctis nostris disceptationibus altercationes atque lites, superiori hujus conventui, adhibitis quibusdam ad id designatis, ego præsidebo, ut omnia nostra dicta, responsa, et colloquia, nulla confusione perturbata, sed rectè atque ordine fiant. Eodemque modo vos inferioris concilii, dilecti fratres, summa cura niti debetis, ne litibus et querelis de rebus tantis habendi conferendique inter vos, sermones repleantur, sed ut omnia moderatè prudenterque inter vos gerantur.

Itaque, ne contentio oriatur inter vos, neve bonum ve-

strum maledicentiæ sit obnoxium, eligendus inter vos est aliquis spectatæ gravitatis, pietatis, prudentiæ et doctrinæ vir, ad Prolocutoris officium toto hujus Synodi tempore exequendum: qui et vestras disceptationes, ne aut longius producantur, aut acrius vehementiusque tractentur, temperet; et vestra nobis desideria, nostraque vobis vicissim monita, exponat atque referat, magnum hujus generis hominum in vestro cœtu numerum habetis, ex quibus optimi alicujus dilectum facere possitis. Itaque vos horter moneoque in Domino, fratres, ut ad hujusmodi idoneum virum deligendum quam primum conveniatis: eumque die Mercurii proximo nobis iterum huc, post ejusdem diei meridiem, congregatis, præsentetis. Quo etiam tempore in hujus Convocationis negotio ulterius progrediemur, prout locus et tempus vetusque consuetudo postulat. Dixi.

Number LXXXII. 128

A protection granted by the Archbishop to the servant of the Dean of Gloucester, during the Convocation.

MATTHÆUS, divina Providentiâ Cantuar. Archiepiscopus, dilectis mihi in Christo Majori et Ballivis civitatis pen. Rev. Winton. eorumque officiariis et ministris quibuscunque sal. gratiam et benedictionem. Cum in Parlamento tento apud Westmonast. anno regn. felicissimæ memoriæ Dom. Henrici VI. nuper Regis octavo, ca. 1. inter alia statutum et stabilit. fuerit, quod vocandi in futurum ad Convocationem Cleri prætextu brevis regii, eorum servientes et familiares ead. libertate veniendo, expectando et sedendo, plenè gaudeant, et utantur, perpetuis futuris temporibus, qua gaudent, et gaudere consueverunt, sive gaudere debent in futurum, proceres, magnates et communitas regni Angliæ, ad Parlamentum dom. Regis vocati sive vocandi, prout per statutum prædict. plenè liquet et apparet:

MSS. Synodal. Fr. Atterbury, S.T.P. Decan. Carliol.

Vobis et cuilibet vestrum tenore præsentium significamus et innotescimus, quod Magister Laurentius Humfrey, Decanus ecclesiæ cathedralis Gloucestren. prætextu brevis regii

BOOK IV.

nobis directi, ad Convocationem Cleri nostræ provinciæ Cant. in ecclesia cathedral. D. Pauli London. nono die præsentis mensis Maii inchoatam et celebratam, per nos vocatus existit, atque expeditioni causarum et negotiorum in ead. Convocatione tractandor. operam et industriam dat, et impendit: quodque Jacobus Massam fuit et est famulus et serviens dicti Magistri Laurent. Humfry Decani Gloucestren. antedict. et eid. Decano obsequitur, et ad civitatem London. in obsequio dict. Decani venit, et ibidem spectat in præsenti in ejus servitio: prout dict. Jacobus Massam coram nobis corporale præstitit juramentum. Quocirca vobis et cuilibet vestrûm tenore præsentium strictè præcipiendo mandamus, quatenus eund. Jacobum Massam, durante Convocatione prædict. ead. libertate et immunitate, veniendo, expectando et redeundo, plenè gaudere, ut juxta formam statuti prædicti, absque arrestatione vel molestatione quacunque, permittatis. In cujus rei testimonium, &c. Dat. Maii 16.

Number LXXXIII.

Archbishop Parker's Preface before a new translation of the Old Testament, set forth by him.

OF al the sentences pronounced by our Saviour Christ in his whole doctrine, none is more serious, or more worthy to bee borne in remembrance, than that which hee spake openly in his Gospel, saying, *Scrutamini Scripturas, quia vos putatis in ipsis vitam æternam habere, et illæ sunt, quæ testimonium perhibent de me. Search yee the Scriptures; for in them yee think to have eternal life, and those they bee which bear witnes of me.* These words were first spoken unto the Jewes by our Saviour; but by him in his doctrine meant to all. For they concern al of what nation, of what tongue, of what profession soever any man bee. For to al belongeth it to bee called unto eternal life, so many as by the witnes of the Scriptures desire to find eternal life. No man, woman, or child, is excluded from this salvation; and therfore to every of them is this spoken; proportionally yet, and in their degrees and ages, and as the reason and congru-

Joh. v.

ity of their vocation may aske. For not so lyeth in charge to the worldly artificer to search, or to any other private man so exquisitely to study, as it lyeth to the charge of the public teacher to search in the Scriptures, to bee the more able to walk in the house of God, (*which is the Church of the liv-* 1 Tim. iii.
ing God, the pillar and ground of truth,) to the establishing of the true doctrine of the same, and to the impugning 129
of the false. And though whatsoever difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is said, *Searche ye the Scriptures,* 1 Tim. iii.
whereby ye may find eternal life, and gather witnesses of that salvation, which is in Christ Jesus our Lord.

For altho' the Prophet of God, Moses, biddeth the king Deut. xvii.
when he is once set in the throne of his kingdome, to de- The Scriptures to be read by al.
scribe before his eyes the volume of God's law, according to the example which he should receive of the Priests of the Levitical tribe, to have it with him, and to read in it al the dayes of his life, to thend that he might learn to fear the Lord his God, and to observe his lawes, that his heart be not advanced in pride over his brethren, nor to swarve either on the right hand or on the left; yet the reason of this precept, for that it concerneth al men, may reasonably be thought to be commanded to al men, and al men may take it to be spoken to themselfe in their degree. Tho' Almighty God spake to his servant Josue in precise words, *Non re-* Jos. i.
cedat volumen legis hujus ab ore tuo, sed meditaberis in eo diebus ac noctibus, &c. *Let not the volume of this book depart from thy mouth, but muse therin both dayes and nights, that thou mayest keep and perform al things which be written in it, that thou mayest direct wel thy way, and understand the same:* yet as wel spake Almighty God this precept to al his people in the direction of their wayes to himward, as he meant it to Josue. For he that hath care of 1 Pet. v.
all, he accepteth no man's person; his wil is, that al men Ephes. vi. 1 Tim. ii.
should be saved, his wil is that al men should come to the way of truth. How could this be more conveniently declared by God to man, then when Christ his wel-beloved Son, our most loving Saviour, the way, the truth,

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and the life of us all, did bid us openly *search the Scriptures*, assuring us herein to find eternal life, to find ful testification of al his graces and benefits towards us, in the treasure thereof.

Joh. xiv.

Of what sort they are that forbid the people the Scriptures.

Therfore it is most convenient, that we should al suppose, that Christ spake to us all in this his precept of searching the Scriptures. If this celestial Doctour (so aucthorized by the Father of heaven, and commanded, as his onely Son, to be heard of us all) biddeth us busily to *search the Scripture*, of what spirit can it proceed, to forbid the reading and studying of the Scriptures? If the gross Jewes used to read them, as some men think, that our Saviour Christ did shew, by such kind of speaking, their usage, with their opinion they had therin to find eternal life, and were not of Christ rebuked or disproved, either for their searching, or their opinion they had therin to find eternal life, how superstitiously or superficially soever some of them used to expend the Scriptures; how much more unadvisedly do such, as boast themselves to be either Christ's Vicars, or be of his garde, to loth Christen men from reading, by their covert slaunderous reproches of the Scriptures, or in their authoritie by law or statute to contract this liberty of studying the word of eternal salvation? Christ calleth them not onely to the single *reading* of Scriptures, (saith Chrysostome,) but sendeth them to the exquisite *searching* of them, for in them is eternal life to be found, and they be (saith himself) the witnes of me. For they declare out his office, they commend his benevolence towards us, they record his whole works wrought for us to our salvation. Antichrist therfore he must be, that, under whatsoever colour, would give contrary precept or counsil to that which Christ did give unto us. Very little do they resemble Christ's loving spirit, moving us to search for our comfort, that wil discourage us from such searching, or that would wish ignorance or forgetfulnes of his benefit to raign in us; so that they might by our ignorance raign the more frankly in our consciences, to the danger of our salvation. Who can take the light from us in this miserable vale of blindnes, and mean not to have us

Psal. xxi.

stumble in the paths of perdition, to the ruine of our souls? Who wil envy us this bread of life, prepared and set on the table for our eternal sustinence, and mean not to famish us, or insted therof, with their corrupt traditions and doctrines of man to infect us? All the whole Scripture, saith the holy Apostle Saint Paul, inspired from God above, is profitable to teach, to reprove, to reform, to instruct in righteousness, 130 that the man of God may be sound and perfect, instructed to every good work. 2 Tim. iii.

Search therefore, good reader, (on God's name,) as Christ biddeth thee, the holy Scripture, wherin thou mayest find thy salvation. Let not the volume of this book (by God's own warrant) depart from thee; but occupy thy self therin in the whole journey of this thy worldly pilgrimage, to understand thy way how to walk rightly before him al the dayes of thy life. Remember, that the Prophet David pronounceth him the blessed man, which will muse in the law of God both day and night. Remember, that he calleth him *blessed,* which walketh in the way of the Lord, which wil search diligently his testimonies, and wil in their whole heart seek the same. Let not the covert suspicious insinuations of the adversaries drive thee from the search of the holy Scriptures, either for the obscurity which they say is in them, or for the inscrutable hidden mysteries they talk to be comprized in them, or for the strangeness and homeliness of the phrases they would charge God's book with. Christ exhorteth thee therfore the rather for the difficulty of the same, to search them diligently. S. Paul willeth thee to have thy senses exercised in them, and not to be a child in thy senses, but in malice. Though many things may be difficult to thee to understand, impute it rather to thy dul hearing and reading, then to think that the Scriptures be insuperable to them which with diligent searching labour to discern the evil from the good. Only search with an humble spirit, ask in continual prayer, seek with purity of life, knock with perpetual perseverance, and cry to that good Spirit of Christ the comforter. And surely to every such asker it wilbe given, such searchers must needs find, to them it will be opened. Christ Psal. i. Psal. cxix. Heb. v. 1 Cor. xiv. Mat. v. Mat. xi. Esay lxi.

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himself wil open the sense of the Scriptures, not to the proud, or to the wise of the world; but to the lowly and
1 Cor. xii. Apoc. iii. contrite in heart. For he hath the key of David, who openeth, and no man shutteth, who shutteth, and no man open-
Sap. i. eth. For as this spirit is a benigne and liberal spirit, and wilbe easily found of them which wil early in carefulnes rise to seek him, and as he promiseth he wilbe the comforter from above to teach us, and to lead us into al the wayes of truth, if that in humility we bow unto him, denying our own
Job xiv. Sap. i. natural senses, or carnal wits and reasons: so he is the spirit of purity and cleannes, and wil recede from him, whose conscience is subject to filthines of life. Into such a soul this heavenly wisdome will not enter. For al perverse cogitations wil separate us from God. And then how busily soever we search this holy table of the Scripture,
Psal. lxviii. yet wil it then be a table to such to their own snare, a trap, a stumbling block, and a recompence to themselfe. We ought therfore to search to find out the truth, not to oppress it; we ought to seek Christ, not as Herod did, under the pretence of worshipping him to destroy him; or as the Pharisees searched the Scriptures to disprove Christ and to discredit him, and not to follow him; but to embrace the salvation which we may learn by them.

Nor yet is it enough so to acknowledg the Scriptures, as some of the Jewes did, of the holiest of them, who used such diligence, that they could number precisely, not onely every verse, but every word and syllable, how oft every letter of the alphabet was repeated in the whole Scriptures. They had some of them such reverence to that book, that they would not suffer in a great heap of books any other to lay over them, they would not suffer the book to fal to the ground, as nigh as they could, they would costly bind the books of holy Scriptures, and cause them to be exquisitely and ornately written. Which devotion yet, tho' it were not to be discommended, yet was it not for that intent, why Christ commended the Scriptures, nor they therof allowed before God. For they did not call upon God in a true faith, they were not charitable to their neighbours; but in the

midst of al this devotion, they did steal, they were adulterers, they were slaunderers and backbiters: even much like many of our Christian men and women now a dayes, who glory much that they read the Scriptures, that they search them and love them, that they frequent the publick sermons in an outward shew of al honesty and perfection; yea, they can pike out of the Scriptures vertuous sentences and godly precepts to 131
lay before other men. And tho' these manner of men do not much erre fro such searching and studying, yet they see not the scope and principal state of the Scriptures: which is, as Christ declareth it, to find Christ as their Saviour, to cleave to his salvation and merits, to be brought to the low repentance of their lives, and to amend themselfe, to raise up their faith to our Saviour Christ, so to think of him as the Scriptures do testifie of him. These be the principal causes why Christ did send the Jewes to search the Scriptures. *For to this end were they written*, saith S. John. John xx.
Hæc scripta sunt ut credatis, et ut credentes vitam habeatis æternam. These were written to this intent, that ye should believe, and that through your beliefe ye should have everlasting life.

And here, good reader, great cause we have to extol the wondrous wisdome of God, and with great thanks to praise his providence, considering how he hath preserved and renewed from age to age, by special miracle, the incomparable treasure of his Church. " For first he did inspire Moses, as " John Chrysostome doth testify, to write the stony tables, " and kept him in the mountain fourty dayes to give him his " law. After him he sent the Prophets; but they suffered Heb. v.
" many thousand adversities; for battailes did follow, al " were slain, were destroyed, books were brent up. He then " inspired again another man to repaire these miraculous " Scriptures, Esdras I mean, who of their leavings set them " again together. After that, he provided that the Seventy " Interpreters should take them in hand. At the last came " Christ himself: the Apostles did receive them, and spred " them throughout al nations. Christ wrought his miracles " and wonders; and what followed? After these great vo-

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"lumes, the Apostles also did write, as S. Paul doth say, *These*
"*be written to the instruction of us that be come into the end*
1 Cor. x. "*of the world.* And Christ doth say, *Ye therefore do erre,*
Matt. xxii. "*because ye know not the Scriptures, nor the power of God.*
Col. iii. "And Paul did say, *Let the word of Christ be plentiful*
Psalm cxix. "*among you.* And again saith David, *Oh! how sweet be*
"*thy words to my throat, above the honey or the honey-comb*
Deut. xvi. "*to my mouth.* Yea Moses saith, *Thou shalt meditate in*
"*them evermore, when thou risest and when thou sittest*
"*down, when thou goest to sleep, continue in them,* he
"saith; and a thousand places more. And yet after so
"many testimonies thus spoken, there be some persons that
"do not yet so much as know what the Scriptures be.
"Wherupon nothing is in good state amongst us, nothing
"worthily is done amongst us. In things which pertain to
"this life, we make very great hast, but of spiritual goods
"we have no regard." Thus far John Chrysost.

It must needs signify some great thing to our understanding, that Almighty God hath had such care to prescribe these books thus unto us: I say, not prescribe them onely, but to maintain them, and defend them against the malignity of the Devil and his ministers, who alway went about to destroy them. And yet could these never be so destroyed, but that he would have them continue whole and perfect unto this day, to our singular comfort and instruction, where other books of mortal wise men have perished in great numbers. It is recorded, that Ptolomeus Philadelphus, King of Egypt, had gathered together in one library at Alexandria, by his great cost and diligence, seven hundred thousand books, whereof the principal were the books of Moses; which, reserved not much more than by the space of two hundred years, were al brent and consumed in that battail, when Cæsar restored Cleopatra again after her expulsion. At Constantinople perisht under Zenon, by one common fire, a hundred and twenty thousand books. At Rome, when Lucius Aurel. Antonius did raign, his notable library by a lightning from heaven was quite consumed. Yea, it is recorded that Gregory the First did cause a

Johan. Sarisberiens. in Polycratico. lib. 8. cap. 19. W. de Regibus.

library of Rome, containing onely certain Painims works, to be burned, to thintent the Scriptures of God should be more read and studied. What other great libraries have there been consumed but of late dayes? And what libraries have of old throughout this realme, almost in every abby of the same, been destroyed at sundry ages, besides the loss of other mens private studies, it were too long to reherse.

Wherupon, seeing Almighty God by his divine providence hath preserved these books of the Scriptures safe and sound, and that in their native languages they were first 132
written in, the great ignorance that reigned in these tongues, and contrary to al other casualties chanced upon al other books, in maugre of al worldly wittes, who would so fain have had them destroyed, and yet he, by his mighty hand, would have them extant as witnesses and interpreters of his wil toward mankind; we may soon see cause most reverently to embrace these divine testimonies of his will, to study them, and to search them, to instruct our blind nature, so sore corrupted and fallen from the knowledg in which first we were created; yet having occasion given somewhat to recover our fall, and to return again to that divine nature, wherein we were once made, and at the last to be inheritors in the celestial habitation with God Almighty, after the end of our mortality here, brought to his dust again. These books, I say, being of such estimation and aucthoritie, so much reverenced of them who had any mean taste of them, could never be put out of the way, neither by the spite of any tyrant; as that tyrant Maximian destroyed al the whole Scriptures, whersoever they could be found, and burnt them in the midst of the market; Galfride Mon.
neither the hatred of any Porphyrian philosopher or rhetorician; neither by the envy of the Romanists, and of such hypocrites, who from time to time did ever bark against them; some of them not in open sort of condemnation, but more cunningly under subtil pretences; for that, as they say, they were so hard to understand, and especially for that they affirm it to be a perillous matter to translate the text of the holy Scripture, and therfore it cannot be wel translated.

And we may behold the endeavour of some mens cavilla-

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tions, who labour al they can to slaunder the translators, to find fault in some words of the translation. But themself wil never set pen to the book, to set out any translation at all. They can in their constitutions provincial, under pain of excommunication, inhibite al other men to translate them without the Ordinaries or the Provincial Council agree thereunto. But they wilbe wel ware never to agree, or give counsail to set them out. Which their subtil compas in effect tendeth but to bewray what inwardly they mean, if they could bring it about, that is, utterly to suppress them. Being in this their judgment far unlike the old Fathers in the primitive Church, who have exhorted indifferently al persons, as wel men as women, to exercise themselves in the Scriptures, which, by S. Hierom's auctoritie, be the Scriptures of the people. Yea, they be far unlike their old forefathers that have ruled in this realm, who in their times, and in divers ages, did their diligence to translate whole books of the Scriptures, to the erudition of the laity; as yet at this day be to be seen divers books translated into the vulgar tongue, some by Kings of the realm, some by Bishops, some by Abbots, some by other devout godly Fathers. So desirous they were of old time to have the lay sort edified in godlines by reading in their vulgar tongue, that very many books be yet extant, tho' for the age of the speech, and strangeness of the charact of many of them, almost worn out of knowledg. In which books may be seen evidently how it was used among the Saxons, to have in their churches read the four Gospels, so distributed and piked out in the body of the Evangelists books, that to every Sunday and festival day in the year, they were sorted out to the common Ministers of the Church in their common prayers, to be read to their people. Now as of the most ancient Fathers the Prophets, S. Peter testifies, that these holy men of God had the impulsion of the Holy Ghost, to speak out these divine testimonies; so it is not to be doubted, but that these latter holy Fathers of the English Church had the impulsion of the Holy Ghost to set out these sacred books in their vulgar language, to the edification of the people, by

The Scripture of ancient time was translated.

Tho. Arundel in Concilio apud Oxon. an. 1407. articulo 7.

1 Pet. i.

the help wherof they might the better follow the example of the godly Christians in the beginning of the Church: who not only received the word with al readines of heart, but also did search diligently in the Scriptures, whether the doctrin of the Apostles were agreable to the same Scriptures. And these were not of the rascal sort, saith the divine story, but they were of the best and of most noble birth among the Thessalonians, Birrhenses by name. Yea, the prophets themselves in their dayes, writeth S. Peter, were diligent searchers to inquire out this salvation by Christ, *searching when, and at what article of time*, this grace of Christ's dispensation should appear to the world. 133

Acts xvii.

1 Pet. i.

What meant the Fathers of the Church in their writings, but the advancing of these holy books? Where some do attribute no certainty of undoubted veritie, but to the canonical Scriptures. Some do affirm it to be a foolish rash boldnes to believe him, who proveth not by the Scriptures that which he affirmeth in his word. Some do accurse al that is delivered by tradition, not found in the legal and evangelical Scriptures. Some say, that our faith must needs stagger, if it be not grounded upon the aucthoritie of the Scripture. Some testifieth, that Christ and his Church ought to be advouched out of the Scriptures, and do contend in disputation, that the true Church cannot be known, but onely by the holy Scriptures. For al other things, saith the same aucthor, may be found among the heretics. Some affirm it to be a sinful tradition, that is obtruded without the Scripture. Some plainly pronounce, that not to know the Scriptures, is not to know Christ.

Aug. contr. Ep. Permen. Hieronymus. Tertullian. de Doctrin. Christiana. Chrysostom. in Matth. Hom. 49. Basilius.

Hieronymus.

Wherfore, let men extol out the Church practises as highly as they can; and let them set out their traditions and customes, their decisions in synods and councels, with vaunting the presence of the Holy Ghost among them really, as some do affirm it in their writing; let their grounds and their demonstrations, their fundations be as stable and as strong as they blase them out; yet will we be bold to say with S. Peter, *Habemus nos firmiorem sermonem propheticum: We have for our part a more stable ground, the prophetical*

The Scriptures beyond traditions and customs.

1 Pet. i.

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words, (of the Scriptures,) and doubt not to be commended therfore of the same S. Peter, with these words; *Cui dum attenditis, seu lucernæ apparenti in obscuro loco, rectè facitis, donec dies illucescat*, &c. *Wherunto*, saith he, *while ye do attend as to a light shining in a dark place, ye do well, until the day-light appear, and till the bright star do arise in our hearts.* For this we know, that al the prophetical Scripture standeth not in any private interpretation of vain names, of several Churches and catholic and universal seas, of singular and wilful heads, which will chalenge by custom al decision to pertain to them onely: who by working so much for their vain superioritie, that they be not ashamed now to be of that number, *Qui dixerunt, Linguam nostram magnificabimus, labia nostra nobis sunt; Quis noster dominus est? Which have said, With our tongue wil we prevail, we are they that ought to speak; Who is lord over us?* And while they shal thus contend for their strange claimed aucthoritie, we wil proceed in the reformation begun, and doubt no more, by the help of Christ his grace, of the true unitie to Christ's Catholic Church, and of the uprightnes of our faith in this province, then the Spanish Clergie once gathered together in councell, (onely by the commaundment of their King, before which time the Pope was not so acknowledged in his aucthority which he now claimeth,) I say, as surely dare we trust, as they did trust of their faith and unitie.

Psalm xi.

The reformation.

Concil. Braccar. Secundum.

Yea, nó less confidence have we to profess that, which the Fathers of the universal councel at Carthage in Africk, as they write themself, did profess in their epistle writ to Pope Celestin, laying before his face the foul corruption of himself, (as two other of his predecessors did the like error,) in falsifying the canons of Nicen Councel, for his wrong challenge of his new claimed aucthority. Thus writing, *Prudentissimè enim justissimeque providerunt* (*Nicena et Africana decreta*) *quæcunque negotia in suis locis* (*ubi orta sunt*) *finienda; nec unicuique provinciæ gratiam Sancti Spiritus defuturam, qua æquitas a Christi Sacerdotibus et prudenter videatur, et constantissimè teneatur: maximè quia unicuique concessum est, si judicio offensus fuerit cognito-*

rum, ad concilia suæ provinciæ, vel etiam universale, provocare. "That (the Nicen and African decrees) have most "prudently and justly provided for all manner of matters to "be ended in their territories, where they had their begin-"ning. And they trusted, that not to any one province "should want the grace of the Holy Ghost, wherby both the "truth or equity might prudently be seen of the Christian "Prelates of Christ, and might be also by them most con-"stantly defended; especially, for that it is graunted to "every man, (if he be grieved,) the judgment of the cause "once known, to appeal to the councels of his own province, "or else to the universal." Except there be any man which may believe that our Lord God would inspire the righteousnes of examination to any one singular person, and to deny the same to Priests gathered together into councel without number, &c. And there they do require the Bishop of 134
Rome to send none of his clarkes to execute such provincial causes, lest els, say they, mought bee brought in the vain pride of the world into the Church of Christ.

The antiquity of the Christian Catholic Church of England.

In this antiquity may wee, in this Christian Catholick Church of England, repose our self, knowing our own annals of ancient record, that King Lucius, whose conscience was much touched with the miracles which the servants of Christ wrought in divers nations, therupon being in great love with the true faith, sent unto Eleutherius, then Bishop of Rome, requiring of him the Christian religion: but Eleutherius did readily give over that care to King Lucius, in his epistle; "For that the King, as hee writeth, is the Vicar of God in "his own kingdome, and for that hee had received the faith "of Christ, and for that hee had also both testaments in his "realm, hee willed him to draw out of them by the grace of "God, and by the counsail of his wise men, his lawes, and "by that law of God to govern his realm of Britanie; and "not so much to desire the Roman and emperor's lawes, in "the which some default might bee found, saith hee, but in "the laws of God, nothing at all." With which answer the King's legates, Eluanus and Medwinus, sent as messengers by the King to the Pope, returned to Britanie again, Elua-

Inter leges Edwardi. Ex archivis de Statu Landavens. Ecclesiæ, in

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nus being made a Bishop, and Medwine allowed a public teacher. Who, for the eloquence and knowledg they had in the holy Scriptures, repaired home again to King Lucius; and by their holy preachings, Lucius, and the noble men of the whole Britanie, received their Baptism, &c. Thus far in the story.

vita Archiepisc. Dubritii. et in J. Capgrav.

And yet may it bee true that Will. of Malmsburie writeth, that Phaganus and Deravianus were sent after, as coadjutors, with these learned men, to the preaching of the Gospel, which was never extinguished in Britanie from Joseph of Arimathea his time; as to S. Austin, the first Bishop of Canterbury, they do openly avouch.

Rom. xv.

Now therefore knowing and believing with S. Paul, *Quod quæcunque præscripta sunt, ad nostram doctrinam præscripta sunt, ut per patientiam et consolationem Scripturarum spem habeamus: Whatsoever is afore written, is written before for our instruction, that wee through the patience and comfort of Scriptures might have hope;* the only surety to our faith and conscience is to stick to the Scriptures. Wherupon while this eternal word of God bee our rock and ankor to stick to, wee wil have patience with al the vain inventions of men, who labour so highly to magnify their tongues, to exalt themselves above al that is God. Wee wil take comfort by the holy Scriptures against the maledictions of the adversaries, and doubt not to nourish our hope continually therwith; so to live and dy in this comfortable hope, and doubt not to pertain to the elect number of Christ's Church, how far soever wee bee excommunicated out of the synagogue of such, who suppose themselves to bee the universal lords of al the world, lords of our faith and consciences at pleasure.

What is done in this translation. Cranmer's Preface.

Finally, to commend further unto thee, good reader, the cause in part before entreated, it shalbee the less needful, having so nigh followed that learned Preface, which sometime was set out by the diligence of that godly Father, Thomas Cranmer, late Bishop in the sea of Canterbury; which hee caused to bee prefixed before the translation of the Bible, that was then set out. And for that the copies thereof be so wasted,

that very many churches do want their convenient Bibles, it was thought good to some wel disposed men, to recognize the same Bible again into this form as it is now come out, with some further diligence in the printing, and with some more light added partly in the translation, and partly in the order of the text; as not condemning the former translation, which was followed mostly of any other translation, excepting the original text, from which as little variance was made as was thought meet to such as took pains therein. Desiring thee, good reader, if ought bee escaped, either by such as had the expending of the books, or by the oversight of the printer, to correct the same in the spirit of charity; calling to remembrance what diversitie hath been seen in men's judgments in the translation of these books before these dayes: tho' all directed their labours to the glory of God, to the edification of the Church, to the comfort of their Christian brethren. And always as God did further open unto them, so evermore desirous they were to refourm their 135
former humane oversights, rather than in a stubborn wilfulnes to resist the gift of the Holy Ghost, who from time to time is resident, as that heavenly teacher and leader into al truth; by whose direction the Church is ruled and governed.

And let al men remember in themself, how error and ignorance is created with our nature. Let fraile man confess Eccles. xi.
with that great Wise Man, that the cogitations and inventions of mortal men be very weak, and our opinions soon deceived. For the body, so subject to corruption, doth oppress Sap. ix.
the soul, that it cannot aspire so high as of duty it ought. Men we be all, and that which we know is not the thousandth part of that we know not. Wherupon, saith S. Austin, "otherwise to judge then the truth is, this temptation De Doctrin. Christian.
"riseth of the frailty of man. A man so to love and stick
"to his own judgment, or to envy his brothers, to the peril
"of dissolving the Christian communion, or to the peril of
"schism and of heresie, this is diabolical presumption. But
"so to judge in every matter, as the truth is, this belongeth
"onely to the angelical perfection." Notwithstanding, good

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reader, thou mayst be well assured nothing to be done in this translation, either of malice or wilful meaning in altering the text, either by putting more or less to the same, as of purpose to bring in any private judgment by falsification of the words, as some certain men hath been overbold so to do, little regarding the Majesty of God his Scripture; but so to make it serve to their corrupt error. As in alledging the sentence of S. Paul to the Romans, the sixth, one certain writer, to prove his *satisfaction*, was bold to turn the word of *sanctificationem* into the word of *satisfactionem*, thus; *Sicut exhibeamus antea membra nostra servire immunditiæ et iniquitati, ad iniquitatem; ita deinceps exhibeamus membra nostra servire justitiæ, in satisfactionem:* that is, "As we "have given our members to uncleannes, from iniquity to "iniquity, even so from henceforth let us give our members "to serve righteousnes into satisfaction." Where the true word is, *into sanctification.* Even so likewise for the advantage of his cause, to prove that men may have in their prayer faith upon saints, corruptly alledgeth S. Paul's text, *ad Philemonem*, thus: *Fidem quam habes in Domino Jesu, et in omnes sanctos:* leaving out the word *charitatem*, which would have rightly been distributed unto *omnes sanctos;* as *fidem* unto *in Domino Jesu.* Where the text is, *Audiens charitatem tuam, et fidem quam habes in Domino Jesu, et in omnes sanctos*, &c. It were too long to bring in many examples, as may be openly found in some mens writings in these days, who would be counted the chief pillars of the Catholic faith, or to note how corruptly they of purpose abuse the text to the commodity of their cause.

The Papists corrupters of Scripture.

Hosius in Confessione Cathol. Fidei, de Sacram. Pœnitentiæ.

Idem Hosius de Spe et Oratione.

What manner of translation may men think to look for at their hands, if they should translate the Scriptures, to the comfort of God's elect, which they never did, nor bee not like to purpose it; but bee rather studious onely to seek quarrels in other mens wel-doings, to pick fault where none is: and where any is escaped through humane negligence, there to cry out with their tragical exclamations, but in no wise to amend by the spirit of charity and lenity that which might be more aptly set. Whereupon, for fraile man (compassed

Censurers of its translation.

himself with infirmity) it is most reasonable, not to be too severe in condemning his brothers knowledg or diligence, where he doth erre, not of malice, but of simplicity, and especially in handling these so divine books, so profound in sense, so far passing our natural understanding. And with charity it standeth the reader not to be offended with the diversity of translators, nor with the ambiguity of translations: for as S. Austin doth witnes, "By God's providence it is "brought about, that the holy Scriptures, which be the salves "for every mans sore, tho' at the first they came from one "language, and thereby might have been spred to the whole "world; now, by diversity of many languages, the trans- "lators should spred the salvation that is contained in them "to all nations, by such words of utterance as the reader "might perceive the mind of the translator: and so conse- "quently to come to the knowledg of God his will and ple- "sure: and tho' many rash readers be deceived in the ob- "scurities and ambiguities of their translations, while they "take one thing for another, and while they use much la- "bour to extricate themselves out of the obscurities of the "same; yet I think, saith he, this is not wrought without 136 "the providence of God, both to tame the proud arrogancy "of man by his such labour of searching, and also to keep "his mind from loathsomness and contempt, where if the "Scriptures universally were too easy, he would less regard "them. And tho', saith he, in the primitive Church the "late interpreters which did translate the Scriptures, be "innumerable, yet wrought this rather an help, then an "impediment to the readers, if they be not too negligent: "for, saith he, divers translations have made many times "the harder and darker sentences the more open and "plain."

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De Doctrin. Christian. lib. 8. cap. 5.

So that of congruence no offence can justly be taken for this new labour, nothing prejudicing any other mans judgment by this doing: nor yet hereby professing this to be so absolute a translation, as that hereafter might follow no other that might see that, which as yet was not understanded. In this point it is convenient to consider the judgment

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that John, once Bishop of Rochester, was in, who thus wrote: "It is not unknown, but that many things have been more "diligently discussed, and more clearly understanded by "the witts of these latter dayes, as wel concerning the Gos- "pels, as other Scriptures, then in old time they were. The "cause wherof is, saith he, for that to the old men the ice "was not broken, or for that their age was not sufficient "exquisitely to expend the whole mayn sea of the Scrip- "tures: or els, for that in this large field of the Scriptures, "a man may gather some ears untouched after the harvest- "men, how diligent soever they were. For there be, saith "he, in the Gospels very many dark places, which without "all doubt to the posterity shall be made much more open. "For why should we despair herein, seeing the Gospel, "writeth he, was delivered to this intent, that it might be "utterly understanded by us, yea, to the very inch? "Wherefore, for as much as Christ sheweth no less love to "his Church now, than hitherto he hath done, the aucthori- "tie wherof is as yet no whit diminished; and forasmuch "as that Holy Spirit, and perpetual keeper and gardian "of the same Church, whose gifts and graces do flow as "continually and as abundantly as from the beginning; "who can doubt, but that such things as remain yet un- "known in the Gospel, shall be hereafter made open to the "latter wits of our posterity, to their clear understanding?" Thus far this writer.

Articulo 17. contr. Luth.

A prayer for the readers of Scripture. Psalm cxix.

Onely good readers let us oft call upon the Holy Spirit of God, our heavenly Father, by the mediation of our Lord and Saviour, with the words of the octonary Psalm of David, who did so importunatly crave of God to have the understanding of his laws and testament. Let us humbly on our knees pray to Almighty God, with that wise King Solomon in his very words, saying thus:

Sap. ix.

"O God of my fathers, and Lord of mercies, thou that "hast made al things with thy word, and didst ordain man "through thy wisdome, that he should have dominion over "thy creatures which thou hast made, and that he should "order the world according to holiness and righteousness,

" and that he should execute judgment with a true heart; " give me wisdom which is ever about thy seat, and put " me not out from among thy children. For I thy servant, " and son of thine hand maiden, am a feeble person, of a " short time, and too weak to the understanding of thy judg- " ments and lawes. And tho' a man be never so perfect " among the children of men, yet if thy wisdome be not " with him, he shalbe of no value. O send her out therfore " from thy holy heavens, and from the throne of thy majes- " tie, that she may be with me, and labour with me, that I " may know what is acceptable in thy sight. For she know- " eth and understandeth all things. And she shal lead me " soberly in my works, and preserve me in her power. So " shal my works be acceptable by Christ our Lord. To " whom with the Father and the Holy Ghost be al honour " and glory, world without end. *Amen.*"

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Archbishop Parker's Preface before the New Testament.

THE New Testament, so called, conteining the writings of the Evangelists, with the Epistles of Christs Apostles, and with other such divine books, declare plainly unto us the sum and effect of all the Scriptures expressed in the Old Testament. That which was in figure and in obscuritie, involved by the Patriarchs and Prophets in their prophetical volumes, written by the inspiration of the Holy Ghost, is in this book more plainly and evidently set out, uttered also in the self same spirit by the children of the prophets, the holy Apostles. Indeed the law was given by Moses, but grace and verity came by Jesus Christ. Which grace this book of the New Testament doth most evidently commend and set out. In this is discoursed the whole mystery of our salvation and redemption, purchased by our Saviour Christ: here is his holy conception described, his nativity, his circumcision, his whole life and conversation, his godly doctrine, his divine mi-

2 Pet. i. Psalm xlv.

John i.

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racles. In this book of the New Testament is set out his death, his resurrection, his ascension, his sending of the Holy Spirit, his session in our flesh on the right hand of his Father, making continual intercession to him for us. In this book is conteined the fourm and order of his last judgment, after the general resurection of our bodies. These be the mysteries of our faith, these be the grounds of our salvation: these be thus written, that we should believe them, and by our belief should enjoy life everlasting. Once, and in times past, God diversly and many wayes spake unto the Fathers by the Prophets, but in these last dayes he hath spoken unto us (upon whom the ends of the world be come) by his own Son, whom he hath made heir of all things. Whose dignity is such, that he is the brightness of his Fathers glory, and the very image of his substance, ruling all things by the word of his power. This heavenly Doctor, so endued with glory and majesty, we ought most reverently to believe, as commended unto us from the aucthority of the heavenly Father, to be heard at his most welbeloved Son, in whom is his whole delight, by whom he wilbe pleased and pacified. It wil else come to pass, saith the Prophet Moses, that whosoever shal not hear and obey that Prophet in the words that he shall speak in his Fathers name, I wilbe, saith the Father, a revenger of him. This is the last Prophet to be looked for to speak unto us. In him be universally enclosed the riches and tresures of the wisdome and knowledg of God his Father; by him he hath decreed finally to judg the whole world, the living and the dead: by him hath he decreed to give to his elect the life everlasting; and to the reprobate, who hath contemned his life and doctrin, death everlasting.

Col. iii. Mat. xxv. John xx. Heb. i. Matt. iii. xvii. Deut. xviii. Col. ii. 2 Tim. iii. Acts xvii.

Let us therefore seriously hear and obey this our heavenly teacher, submit our selves to this our Judg and Rewarder. Let us esteem his doctrine and conversation, as a ful, perfect, and sufficient patern of al holines and virtue. Let us esteem the doctrine of this book as a most inflexible rule to lead us to all truth and newness of life.

Here may we behold the eternal legacies of the New Tes-

tament, bequeathed from God the Father in Christ his Son to all his electes; I say, the legacies, lively renewed unto us, not of deliverance from Pharao his servitude, but from the bondage and thraldome of that perpetual adversary of ours, the Devil. Here may wee behold our inheritance, not of the temporal land of Canaan, or of the translation of us to the place of worldly paradise; but here we may see the ful restitution of us, both in body and soul, to the celestial paradise, the heavenly city of Hierusalem above, there to raign with God the Father, God the Son, and God the Holy Ghost, for ever. Which legacies of his New Testament, promised and bequeathed, were notwithstanding recorded in the books of the Old Testament to our ancient Fathers, which in hope believed in Christ to come: who was painted before them in figures and shaddowes, and signified in their old sacraments, ordained for that time; but now more evidently renewed and exhibited unto us, not in figure, but in deed; not in promise, but in open sight, in feeling, and handling, and touching of this eternal life, most manifestly confirmed unto us in Christ his blood in this his new testament, continued and revived, yet in new sacraments, the better to bear in our remembrance this his eternal testament of al joyful felicities.

Gal. iv.

Heb. ix.

1 John i.

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Let us now therfore, good Christian people, rejoyce in these glad tydings expressed unto us by the name of the Gospel of our Saviour Christ; and let it never fal out of our remembrance, that we were sometime overwhelmed in darknes, and set in the shadow of death. Let us consider, that we were sometime, by our natural birth, the children of God his wrath, and wholly estranged from the houshold of God. Let us bear in mind, that we were sometime no people of God, nor his beloved; that we were by nature branches of the wild olive, and now by mere mercy grafted into the right and natural olive-tree. Wherupon let us the rather repose our life in fear and reverence. If we be now the children of light, let us walk in this our light in al holines and godlines of life, approving that which is pleasing to the Lord. Let us have no fellowship with the unfruitful works of dark-

1 Pet. iv.

Matt. iv.

Eph. ii.

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nes; and let us henceforth be no more children, wavering and carried about with every wind of doctrin, and by the deceit and craftines of men, wherby they lay in wait to deceive; but let us follow the truth in love and charity, and in al things grow up into him, which is the head, that is, Christ our Saviour. If we be now the children of grace, and made lively members of his body, tho' sometime strangers and forainers far off, and made neer by the bloud of Christ, and made citizens with the saints, and of the houshold of God; let us direct our hearts thither, where our head is, delighting our self in al heavenly cogitations, walking in al spiritual works and fruits of the spirit, as God's dear elect. God grant that Christ may so dwel in our hearts by faith, that we may be able to comprehend with al saints the unspeakable love of Christ, which passeth al man's knowledg. Unto him therfore, which is able to do exceeding abundantly above al that we can ask or think, be praise in the Church by Christ Jesus throughout al generations for ever. *Amen.*

Rom. xi. 1 Thes. v. Eph. iv.

Eph. ii.

And here yet once again, let the reader be admonished charitably to examine this translation of the New Testament following; and be not offended with diversity of interpretation, tho' he find it not to agree to his wont text, or yet to disagree from the common translation. Remembring what Santes Pagninus testifieth of that ancient interpreter, S. Hierom, that in many places of his commentaries he doth read and expound otherwise then is found in the common translation: yea, saith Santes, Hierom doth retract very many places, and doth plainly confess, that himself was deceived by the hast of his translating, in the doubtful signification of the words. And therfore saith the same Hierom thus, "I think it better to rebuke mine own error, then, "while I am ashamed to confess my lack of skill, to persist "in an error: for who was ever, saith he, so wel learned, "that hath not somewhere been deceived?" Thus far S. Hierom. Wherupon, good reader, I exhort thee, read advisedly, expend learnedly, and correct charitably. And be not offended, good English reader, to see the holy Scriptures in thine own language, as a matter newly seen; seeing that our

Ut in prolog. Vet. Test.

own countryman, that venerable Priest Bede, many years agon, did translate S. John's Gospel into the vulgar tongue, *ad utilitatem Ecclesiæ; i. e.* "to the profit of the Church," saith Cuthbert and Durham's story, who reporteth Bede's own saying, *Nolo ut discipuli mei mendacium legant; i. e.* "I would not that my disciples should read any ly, or "spend their labour after my departure without fruit." Which thing also the antient life of Bede doth testify of him. *In hiis diebus etiam Evangelium Joannis in Anglicam transtulit linguam, juxta Apostolum, Sapientibus et insipientibus debitor sum, et omnibus omnia factus.* "In these "dayes (*of his sicknes*) he did translate the Gospel of S. "John into the English tongue, saying with the Apostle, "*I am debtor to the learned and unlearned. I am made al to* "*al.*" The rather he so said, saith William Malmsbury, *quia hoc Evangelium difficultate sui mentes legentium exercet;* "because this Gospel, *by the* difficulty that is in it, "doth so much exercise the wits of the readers;" therefore he did interpret it into the English tongue. And so did condescend, saith he, to them which were not skilful in the Latine tongue. God grant that al readers may take so much profit therby, as the good translators meant unto them. *Amen.*

Number LXXXV. 139

Lawrence's Notes of Errors in the Translation of the New Testament out of the Greek.

Wordes not aptlye translated in the New Testament.

OF whome do the kynges of the earthe take tribute or toule? of the children, or of straungers? It is otherwise *Græcè; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων*, that is, *of their owne children, or of the straungers?* MSS. penes me. Matth. xvii. 25.

Goe thow to the sea, and cast an angle: πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, that is, *cast an hooke; ἄγκιστρον* is an *hooke*, and not an *angle;* if the *angle* be cast without the *hooke*, there is no hope to catche the fishe. Julius Pollux, Cap. eodem, ver. 27.

BOOK IV.

lib. 1. putteth a manifest difference between κάλαμος, λῖνον, and ἄγκιστρον. This error is also in the Geneva Bible.

Matth. xxi. 33. *There was a certaine man, an householder, whiche made a vineyarde:* ὅστις ἐφύτευσεν ἀμπελῶνα, (that is,) *whiche planted a vineyarde.* The worde (made) is too general. To *plante* is as special a worde in our tongue, as φυτεύειν with the Greekes. I allowe not such generalities in translation, when our tongue hathe as apte wordes as the Greeke. *Paulo post, vers. eodem,* he putteth (made) for ὤρυξεν, (that is,) *he digged.* The first error is amended in the Geneva Bible; the second is noted in the margent.

Cap. eodem, ver. 38. *Let us kyll hym, and let us enjoye his enheritaunce:* κατασχῶμεν τὴν κληρονομίαν αὐτοῦ *Let us take possession or seysyn upon his enheritance.* Κατασχεῖν, or κατέχειν, is to *holde,* as they that take possession; and κατοχὴ is *possession.* ἀπολαύειν is to *enjoye:* it is not all one, for I maye take possession, and yet not enjoye.

Cap. xxii. 7. *The kynge sente foorthe his men of warre, and destroied those murtherers:* πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε, (that is,) *when he had sent his armies.* Τὰ στρατεύματα, and οἱ στρατιῶται, be not one, for 4 or 5 soldiers be men of warre, and yet not an armye.

Cap. xxv. 20. *I have gayned withe them fyve talentes mo:* ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς, signifieth *over* and *besides* them. So is ἐπὶ with a dative very oft used, as ἐπὶ τούτοις, *besides these thinges,* or *furthermore.* They *use* in the same sense πρὸς with a dative, as πρὸς τούτοις, *besides these thinges.* Beza, allthoughe not in this verse, yet in the 22d verse turneth it *supra ea.* That ἐπὶ and πρὸς signifieth *addition,* or *besides,* appeareth in verbes compounded with these prepositions; as, ἐρωτᾶν, to *demaunde,* ἐπερωτᾶν, to *demaunde farther,* and προσεπερωτᾶν, *yet farther to aske the question.*

Cap. xxvi. 38. *My soule is heavie, even unto the deathe:* περίλυπός ἐστιν ἡ ψυχή μου, (that is,) *My soule is exceedinge heavie.* For περὶ in composition augmenteth, as in περιαλγὴς and περιώδυνος. So likewise in περιχαρὴς, which is *merveilouse* or *exceedinge glad.* And verilye our Savior Christ's heavines that time so far passed all measure, that no harte or tongue

can thinke or utter the greatnes thereof. This fault is amended in the Geneva Bible, for there it is, *very heavie.*

He went awaie once again, and praiede: πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, (that is,) *He went again awaie the seconde time;* whereunto aunswerethe vers. 44. ἐκ τρίτου, *the third time.* When I have gone away seven tymes, I maye goe once againe, yet is it not the *seconde* tyme. This is amended in the Geneva Bible. Matth. xxvi. 42.

We will save yow harmelesse: ἀμερίμνους, (that is,) *carelesse.* ἀβλαβὴς, or ἀζήμιος, is *harmlesse:* ἀμέριμνος, *carelesse.* I may be *harmlesse* in bodie and goodes, and yet not *carelesse.* This is not consydered in the Geneva Bible. Cap. xxviii. 14.

The spirit cried, saieng, Alas: λέγων, ἔα, (that is,) *sayinge,* 140 *Let be,* or, *Let us alone.* It is the imperative mode by contraction of ἐάω, which is, *I suffer,* or, *let alone.* Marc. i. 24.

But he beganne to tell many thinges: ἤρξατο κηρύσσειν πολλὰ, (that is,) *he beganne openlie to declare* (or) *preache;* κηρύσσειν is more then λέγειν; for I maye *tell* a thing secretlye, but that is not κηρύσσειν. This is not considered in the Geneva Bible. Cap. eodem, ver. 45.

Thou shalte not commit adulterie. Thou shalte not kyll. Thou shalte not steale, &c. This is turned as thoughe it were, οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, &c. all whiche be ἀρνητικὰ; but in this verse it is μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, &c. all whiche be ἀπαγορευτικὰ, and therefore ought thus to be translated. *Doe not committe adulterie, Doe not kyll, Doe not steale,* &c. The selfe same error in the same wordes is Lucæ cap. xviii. vers. 20. In bothe these places, the Bible printed at Geneva hathe the same fault. Yet Beza very well hathe in bothe places, *Ne mœchare, Ne occidito.* And the vulgar translation in the first place is well, but in that of Luke erreth. Cap. x. 19.

But he seynge theire hypocrisie, saide unto them: εἰδὼς αὐτῶν τὴν ὑπόκρισιν, (that is,) *knowinge theire hypocrisie.* The participle εἰδὼς comethe of οἶδα. It was heare mystaken for ἰδὼν, which is *seynge.* There be more waies to knowe than by sight. Cap. xii. 15.

I determyned also, as soone as I had searched out dili- Luc. i. 3, 4.

BOOK IV.

gentlie all thinges from the beginninge, that then I wolde write unto thee: ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, (that is,) *It seamed good to me, havinge perfit understandinge of all thinges from the beginninge, to write to thee in ordre.* Παρακολουθεῖν is by metaphor to *understande*, as they that *folowe* foote by foote; for which cawse εὐπαρακολούθητα be *things easye to understande*, as δυσπαρακολούθητα, *harde to understande.* Καθεξῆς is, *in ordre:* but here it is turned as if it were τότε, *than. Sequitur vers.* 4. *That thou mightest knowe the certentie of those things, whereof thou hast been infourmed:* περὶ ὧν κατηχήθης λόγων, (that is,) *whereof thou hast been taught by mouthe.* Κατηχεῖν is to *teache viva voce.* I maye be informed by writinge; but Saint Luke saith, that he will write that ordrely, whiche Theophilus before had been taught by mouthe.

Cap. vi. 44. *Nor of bushes gather they grapes:* ἐκ βάτου, (that is,) *of a bramble.* Dioscorides, lib. 4. ca. 37. *bushe* is so general, that it maye signifie an *hollye bushe*, or *fyrse-bushe*, aswell as a *bramble bushe.*

Wordes and pieces of sentences omytted.

Matth. xv. 16. *Are ye also without understandinge:* ἀκμὴν καὶ ὑμεῖς ἀσύνητοί ἐστε, (that is,) *Are ye also yet without understandinge?* Here ἀκμὴν is omitted. Yet is it of importance; for it meaneth, that after the seynge of so many miracles, and hearinge of his doctrine, they shulde not yet be voyde of understandinge. In the Geneva translation this is amended.

Cap. xxii. 13. *Bynde him hande and foote, and cast him into utter darkenes:* δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε, (that is,) *when ye have bound his handes and feete, take him up, and cast him out,* &c. Here ἄρατε αὐτὸν is omitted. The Geneva translation hath not omitted it.

Cap. xxvi. 13. *Preached in the worlde:* ἐν ὅλῳ τῷ κόσμῳ, *in the whole worlde:* ὅλῳ is omitted, but not in the Geneva Bible.

Marc. cap. xv. 3. These woordes, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο, be omitted bothe here and in the Geneva translation. Yet the Greeke prynted by Stephanus hathe it.

There came downe a storme, κατέβη λαίλαψ ἀνέμου. Here ἀνέμου is omitted, but not in the Geneva Bible.

In the beginninge are omitted these wordes, καὶ στρέφεις πρὸς τοὺς μαθητὰς, εἶπε. *And he turninge to his disciples, saide.* This is amended in the Geneva translation. 141 Luc. viii. 23. Cap. x. 22.

He shall shewe yow an upper chambre. The Greeke hathe μέγα, *a great upper chambre.* Μέγα is omitted, but not in the Geneva translation. Cap. xxii. 12.

He interpreted unto them in all Scriptures, whiche were written of hym. By this translation this relative (whiche) is referred to *Scriptures;* but the Greeke hath διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ; (that is,) *he throughlie interpreted to them in all the Scriptures those thinges whiche were written of himsclfe.* This is well amended in the Geneva translation. Cap. xxiv. 27.

Wordes superfluous.

Let hym that is in the fielde not turne backe againe unto the thinges whiche he left behynde him. For all these wordes, there be no more in Greeke but, ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, (that is,) *he that is in the fielde, let hym not turne backe.* Εἰς τὰ ὀπίσω signifiethe no more but *backe.* So we fynde it likewise, Joannis cap. 6. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω. Where all turne it, *backe*, addinge no more wordes. This superfluity is also in the Geneva translation. Marc. xiii. 16.

How moche more are ye better then fethered fowles: τῶν πετεινῶν, *than the fowles.* What neadethe *fethered?* Luc. xii. 24.

The sentences changed, and error in doctrine.

It was hidde from them, that they understoode it not: ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτὸ, (that is,) *that they shulde not understande it.* The phrase shewethe that it was hydde from them of purpose, to that ende that they shulde not understande it. Ἵνα is here τελικὸν, but the translation is as thoughe it were, ὥστε οὐκ ἤσθοντο, whiche is not sense. Luc. ix. 45.

And ye being dead to synne, and to the uncircumcision of Coloss. ii. 13.

BOOK IV.

your fleshe, hathe he quickened with hym. This translation hath error in doctrine; for it is not true, that he quickened us, beynge deade *to* synne, but beynge deade *in* synne. And so is the Greeke, καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ. This faulte is amended in the Geneva Bible.

Modes and tenses chaunged, and places not well considered by Theodorus, Beza, and Erasmus, as I thynke.

Matth. xxi. 3. *If any man saie ought to yow, saie ye, The Lorde hath nede of them:* ἐρεῖτε, ὅτι ὁ κύριος χρείαν αὐτῶν ἔχει, (that is,) *ye shall saie, That the Lorde*, &c. Beza hathe, *dicite*; whereas indeede ἐρεῖτε is never of the imperative mode, but onelye of the future indicative. The selfesame worde, Matthæi cap. xvii. vers. 20. is by hym and all other translated, *dicetis;* and in the selfesame matter, Lucæ cap. xix. vers. 31. the same worde is turned by the future indicative. If it be the future indicative, it cannot be the imperative; for the imperative hath no future. The seconde dual and plural of the present indicative and imperative be ever one; but it is not so in other tenses.

Luc. xvii. 8. *Serve me till I have eaten and drunken, and afterwards eate thou and drynke thou:* καὶ μετὰ ταῦτα φάγεσαι καὶ πιέσαι σὺ, (that is,) *thou shalte eate and drynke.* The olde translation hathe very well, *tu manducabis et bibes.* I mervaile what Beza ment to chaunge it into, *edito tu et bibito;* for the sense it makethe no greate matter, but in grammar it is an evident error. For all grammarians consente in this, that these futures endinge in ομαι, for οῦμαι, φάγομαι, ἔδομαι,
142 πίομαι, have the seconde person φάγῃ or φάγεσαι, ἔδῃ or ἔδεσαι, πίῃ or πίεσαι. If they be the seconde persons of the future indicative, then can they not be the imperative; but Beza of lyke, deceived by the similitude of termination, tooke them to be the first aoristes of the imperative in the meane voice, like τύψαι; but that graunted, there folowe many absurdities, as in the indicative first aoriste we shulde saie, ἐφαγεσάμην, ἐπιεσάμην: and the like error wolde folowe in all the tenses formed of them; for indeede there be no

suche Greeke wordes. This is the right use of these wordes, as I take it:

Præs. ἐσθίω, πίνω, and not φάγω, πίω; which were seconde aoristes subjunctive, and never found for the present indicative.

Præter. πέπωκα. There is none of ἐσθίω, nor of ἔφαγον.

Fut. 2m. Med. φάγομαι, πίομαι, sometime φαγοῦμαι, as Genesews cap. iii. In this Erasmus was deceived, as maye appeare in his Annotations, Lucæ cap. xiv. vers. 15. where he denieth φαγοῦμαι to be used in the future; and in the same place he holdeth, that φάγομαι, πίομαι, be present, not future; wheras they are future onely, and not present.

Aorist. Secund. ἔφαγον, ἔπιον; in the subjunctive ἐὰν φάγω, πίω, in the infinitive φαγεῖν, πιεῖν, in the participle φαγὼν, πιὼν, where the accente beynge in the last syllable, is an infallible reason to prove, that φάγω and πίω be not of the present; for if they were of the present, then we must of necessitie saie in the participles, φάγων, πίων, as τύπτων, παροξυτόνως, and not φαγὼν, πιὼν, as τυπὼν; and by like reason, if they were of the present, we shulde saie φάγειν, πίειν, as τύπτειν in the infinitive present; whereas we must saie indeede φαγεῖν, πιεῖν, as τυπεῖν, because they are seconde aoristes.

It is more lyke that I shulde be deceived, than either Erasmus or Beza. I wolde gladlye they were defended, that I might see myne owne error. I take them to be deceyved, because I see reason and aucthoritie for me, and as yet none for them, but because they saye so, and yet brynge no proofe for them.

BOOK IV.

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Number LXXXVI.

The Deans and Prebendaries of the new erected cathedral churches and colleges, to the Lord Treasurer Burghley; for their confirmations by Parliament, against the inconvenience by concealers.

Jhesus.

MSS. penes me.

RIGHT Honorable, our duties in most humble wise remembred. Wheras divers of the cathedral and collegiate churches, erected by her Majestie, her father, and brother, and the possessions therof, have ben procured as concelements, and that for very trifles, to the great prejudice, no doubt, of their princely entendments, and to the disquieting of such as have ben and are ther placed; and to the utter wasting and spending the revenues therof, appointed for many honorable and good uses; forasmuch as we understand by our very good Lord, the Archbishop of Canterbury his Grace, your honorable and loving affection to such foundations, testified in his presence, even to her Majestie; and likewise perceave by such of our selfs, as from us have ben sent to your Lordship, your Honors good acceptation of our humble petition, and dislike of such practizes: we have thought it our bounden duties to yealde unto your Lordship most humble thanks, and withal to beseech and desire the same, that by your honorable mediation and countenance a remedie may at this Parliament (by confirmation of the said grauntes) be obteyned. It will redound to the glory of Almighty God, the honor of her Majestie, the especial commendation of your Lordship, the increase of learning in the Church and Universities, and breede, in theise troublesome daies, a happie home, peace to our churches, and to us poor Churchmen. And thus making bould to lay our selves, and our whole cause, in your honorable and accustomed regard and favor, and beseeching the Almighty long to bless and preserve your Lordship and al yours, we humblie take

our leaves. From our Convocation House, this 16th of March, 1592.

Your Lordship's most bounden,

The Deans and Prebendaries of the late erected churches,

Wil. Redman,	Will. Wilson,	Gabriel Goodman,
Philip Bisse,	W. James,	Martin Heton,
Thomas White,	Umphrey Tyndal,	Hadrianus Saravia,
John Prat,	Thomas Nevyle,	John Freake.
P. Williams,	Thomas Monforde,	

Number LXXXVII.

Obrien, Bishop elect of Killalow, his letter to the Lord Treasurer, concerning the hypocrisy of Malachias, another Irish Bishop.

Illustrissimo Domino Gulielmo Cicil, Militi Ordinis Georgian. Summo Thesaurario, ac Domino de Boürly, et ex Principalibus Regiæ Majestatis Consiliario, Academiæque Cantabrigiensis Cancellario, Mauritius Obrien, filius Domini Mac I Brien arra, felicem et longævam vitam precatur.

QUANTUM à me bonisque omnibus tuæ sapientiæ (Domine honoratissime) debetur, facile videmus omnes: et propterea ego improbi cujusdam injuria lacessitus, ad tuam Celsitudinem, quænam in hoc semper evigilaverunt curæ et cogi- 144
tationes tuæ, confugiendum esse censeo. Cum episcopatum de Killalow, in regno Hiberniæ, a Regina, eisque omnibus, qui ei a consiliis sunt, (ut tuæ Celsitudini perspectum est,) me fidei commissum habeam, Malachias O Molana, Papista egregius, erga Deum suumque Principem perfidus, quem sua scelera nobilitarunt, (ut omnino taceam de bulla, quam a Papa impetravit,) ad eum ipsum episcopatum obtinendum, qui episcopatus a Regina mihi tributus est, Papisticæ religionis acerrimum adversarium se simulat: ego autem quod sentiam ex animo ut eloquar, amissionem episcopatus non MSS. penes me.

BOOK IV.

ita magni facerem, quin plus doloris ex eo caperem, quod tantum onus munusque illi bonorum hosti concreditum viderim: cujus animum nec pax illius reipublicæ, nec salus illius populi unquam occuparet. Sæpe esuriens vulpes somnum simulat; et Malachias fame episcopatus laborans, professor veritatis factus est. Sepulchrum, quamvis dealbatur, sepulchrum est, vetusque et senex Papista, licet plurimum veritatis verbo testetur, Papista est. Hoc propterea non scripsi, quod dubitem de tui Honoris benevolentia, aut de retinendo episcopatum mihi a Regina concessum; sed quia tacere non potui, id me meæ patriæ debere putans, omnibus modis eniti, nè hujusmodi impostores in eo gradu collocentur, unde nostra res publica detrimentum capere possit. Deus abundet te honoribus. Amen. Ex meo musæo in Magdalensi collegio Cantabrigiæ, 24. Octobris, anno Dom. 1572.

Tui Honoris dedicatissimus, Mauritius Obrien,
electus Episcopus de Killalowe.

Number LXXXVIII.

Malachias the Irish Bishop's submission to the Queen's Privy-Council.

Illustrissimis Dominis, Regiæ Majestatis Consiliariis, Malachias, quondam Ardachaden. Episcopus Hibernus, P. D. S.

MSS. penes me.

CONFITEOR me, ante actam vitam meam, Papisticis superstitionibus, ex ignorantia potius quam ex malitia inhærendo, male transegisse. Cujus facti me serio pœnitet. Cum autem vitam (Deo max. opt. suam gratiam condonante) emendare cupio, precor veniam; immo quia ovem perditam invenistis, gratias agite, filiumque prodigum redeuntem, suscipite obviis ulnis. Me proinde nostræ serenissimæ ac semper invictissimæ Reginæ gratiæ submitto, ac etiam polliceor, et per sancta Dei Evangelia juro, quod ab hac hora usque ad mortem, inclusive, ero illi fidelis et obediens; neque ero in consilio, aut facto, vel tractatu, in quibus contra ipsam, vel ejus fideles subditos aliqua sinistra, aut præjudicialia personarum, juris, honoris, status, vel po-

testatis eorum machinentur. Et si talia a quibusdam tractari cognovero, vel procurari, impediam. Hoc pro posse, et quantocius potero, significabo, suæ Majestatis in Hibernia deputato, vel alteri, per quem ad ipsius notitiam possit pervenire. Decreta, ordinationes, statuta, sententias, et mandata illius (et præcipue in his quæ ad religionem spectant, cujus articulis subscripsi, et quoties opus erit subscribam) observabo, et ab aliis totis viribus observari faciam. Consilium quoque quod sua Majestas, vel ejus deputatus in Hibernia mihi crediturі sunt, per se, aut per nuncios, aut literas ad ipsorum damnum, nemini pandam. Et (ut brevibus absolvam) non erit mihi molestus ullus labor, quo illius desiderio, etiam minimo, satisfacere potero, et sic fœliciter valete. Ex Marseolsey, 28 Februarii, 1572.

Vester Servulus,
Malachias, qui supra.

Number LXXXIX. 145

Archbishop Parker's letter to the Lord Treasurer Burghley, concerning some books he sent him; and particularly his Antiquitates Britannicæ.

SIR, Ther cam to my honde a treatise wrytten bi Gervasius Tilberiensis, who was somtyme Threasorer of the Exchequyr; and while I dowted whether your Lordship had sene the sayd boke or no, I thoughte it not onmete for your office, to cause it to be copyed, and sent to your Honor. I have joyned therunto (which I am suer ye have not seen) a description of the countye of Kent, wrytten and laboured bi an honest and wel learned observer of tymes and historyes: which he sent to me to peruse, to correct, and amend, and so to be under the reformation of some, whom he judgeth to be conversant in historyes; not meanyng to put it abrode, tyl yt had suffered the hamber of some of his frendes jugements, and then at further deliberation peraventure to set it forth. Which boke, although I have no commyssion to communicate it, I referre it eyther to shewe you, as I thinke MSS. penes me.

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ye be not onwilling in such knowlegis to be partaker; and thus present it to your correction and amendment, when your leyser can serve you. In the meane tyme I praye your Lordship to kepe it to your self. As I have made this author a juge of some of my small travels, wherof I send you this one bound, by my man. I am not mynded to suffer them abrode in this quarelous and envious world. I thinke the rather we both used this foresight to suppress our laubors *in nonum annum*, as Horace counsayleth, rather then to suffer an undigested and tumultuouse collection to be gazed on of many folkes. Indeede because neyther my helthe nor my quiet wold suffer me to be a common preacher, yet I thought it not onfyt for me to be otherwyse occupied in some poyntes of religion. For my meanyng was bi this my pore collection, thus caused to be prynted, (and yet reserved to my self,) to note at what tyme Augustyne, my first predecessour, cam into this land, what religion he brought in with hym, and how it contynued, how it was fortified and increased. Which by most of my predecessours may appeare, as I coud gather of such rare and wrytten authors that cam to my hondes; untyl the dayes of King Henry the VIIIth, when the religion began to grow better, and more agreable to the Gospel. You maye note many vanities in my doinges; but I thought it not agaynst my profession to express my tymes, and gyve som testimonyes to my fellowe-brothers, of such of my coat as were in place in her Majesties reigne, and when I was thus placed. And though ye maye rightly blame an ambitiouse fantasye for setting out our churches armes in colors, yet ye maye relinquyshe the leaffe, and cast it into the fier; as I have joyned it but lose in the boke for that purpose, yf you so thinke it mete, and as ye maye, yf it so please you, (without gret gryef to me,) cast the whole boke the same waye. Which boke I have not govyn to iiii men in the whole realme, and peraventure shal never com to sight abroade, though som men smelling of the prynting of it, seame to be very desirouse cravers of the same. I am content to referre it wholly to your jugement, to stond or to

fall. To kepe it by me I yet purpose whiles I lyve, to adde and to amend as occasion shal serve me, or utterly to suppress it, and to bren it. And thus making your Lordship pryvye to my folyes, and for that I have within my house in wagis, drawers and cutters, paynters, lymmers, wryters, and boke-bynders; I was the bolder to take myn occasion thus, *equitare in arundine longa.* So spending my wastful tyme within myn own wallys, tyl Almighti Gód shal cal me out of this tabernacle, which I pray God may be to his glory, and my soule helthe, I saye, *ut obdormiam in Domino, et requiescam in pace, in spe resurrectionis cum Christo Servatore meo.* Which I beseche Almighti God to send to her Majestie, after this transitory travel, *post longitudinem dierum*, as I wyshe the same to your Honor, as for my selfe.

Hir Highnes is justly offended with this dissolute wryting, and entendeth a reformation. Which, if it be not ernestly laubored on your parties, which be supreme jugis, long ago called on, I feare ye shal finde Muncer's commonwelthe attempted shortly, it must nedes followe, wherof Sleydan wryteth in his history. If the lawe of the land be rejected, yf the Quenys Majesties injunctions, yf hir chapel, yf hir authorytie be so neglected; yf our boke of servyce be so abominable, and such paradoxes applauded too, God send us of his grace; I feare our wytts be infatuated. *Deus in plenitudine temporis supplicium sumat.* I have forgotten my self to wright thus long to your Honor. God kepe youe, this xiiiith of Maye.

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Lib. 5.

Your Honors in Christ,

Matth. Cant.

Yf these bokes had ben soner fynished, your Honor shuld have had them soner.

Number XC.

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The life of Archbishop Parker, found in some few copies of the book De Antiquitate Britannicâ; *intitled* Matthæus.

IN vulgus sine morâ enuntiata, per omnium ora, celeberrimè frequentissimeque volavit Reginæ Mariæ et Regi-

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naldi Poli eâdem pæne horâ congruens atque concurrens, mors, quæ nono postea die Romam ipsam suâ celeritate pervenit; pontificiosque de se ac Romanâ superstitione, tam perplexos ac *ancipites* fecit, ut penitùs ignorarent, quibus crederent, quos caverent. Itaque in Angliâ, ne convenire quidem tutè poterant, sine suspicione et observatione populi. Hoc, Maria regnante, antè effecit, et pontificiorum in veros Christianos immanitas, et Christi martyrum per illos accensa atque flammata strages, quæ permultis ipsius Romanæ superstitionis cultoribus, nec pia, nec humana visa est. Eoque magis, quod in exilium actis, ac proscriptis, vel flamma deletis, Christianam fidem sequentibus, fide verò infirmis, similis pœnæ metu coërcitis, exterorum, seu Hispanorum, seu Belgarum incursio et dominatio, nuptiis inter Philippum et Mariam, (ut antè diximus) constitutis, annuentibus pontificiis, introducta esset.

Deinde Regina Elizabetha, post Mariæ sororis suæ, non tamen uterinæ, mortem, omnium desideriis ad regnum administrandum expetita, pontificiorum diu antè vexata carceribus custodiaque publicâ, quasi rea, servata, jam tandem liberata, tantum periculum evasit. Bellumque, quod fractis quinque annorum induciis inter Hispanos et Gallos renovatum est, ob prædictas nuptias Angliam perturbavit, quæ, pontificiis suadentibus, sine causâ se immiscuit, et cum Hispanis contra Gallos se junxit. Unde et Caletum, pontificiorum seu ignaviâ, seu versutiâ amissum est. Sed cum pax satis æquis conditionibus esset ineunda, ac Philippus suas in bello amissas urbes pactionibus recuperâsset, Caletum restitutum non fuit. Tum verò grandis ad hoc infaustum bellum, à plebe accepta mutùo, pecunia reddita non fuit. Ob quas tam paucis annis illatas regno calamitates, pontificii, qui omnia sub Reginâ Maria gerebant malè administratæ, atque adeo expilatæ reip. tacito populi judicio, rei censebantur.

Adhæc Paulus Quartus, Pontifex Romanus in hoc bello Gallicarum partium fuit, qui contra Hispanos et Reginaldum capitales diu inimicitias gessisset; Angliamque quæ forte Hispanorum potestati cesserat, sub Gallorum jugo, titulo Mariæ Stuart Scotorum Reginæ, redigere nitebatur.

Itaque ne hunc ducem suum pontificii sibi fidum putabant.

In quorum rebus tam dubiis et incertis, Regina Elizabeth, summa providentiâ misericordiâque divinâ, à crudeli pontificiorum custodiâ soluta, ad Angliæ imperium evecta est. Huic tantâ pietate et perseverantiâ Reginæ, nihil fuit prius et antiquius, quàm de religione à Romanâ fæce perpurgandâ, et Christianæ integritati restituendâ, curare. Quam quidem ad rem celeberrimo regni concilio, Westmonasterii habito, imperium auspicata est. In quo, de exigendâ authoritate 148
pontificiâ, regiaque tam in ecclesiasticis quàm in civilibus causis potestate, lata lex, sanxit eos sacerdotiis mulctandos, qui Romani Pontificis, omnemque extraneam ecclesiasticam jurisdictionem juramento non detestarentur; eâque recusatâ, non agnoscerent regiam. Quod juramentum pontificii Sacerdotes et Episcopi, qui inveteratâ erroris sui consuetudine præfracti obduruerunt, præstare callido consilio abnuebant. Existimabant enim se amotis, non superesse ex reliquis setis magnum Clericorum numerum ad gerendas diœceses atque parochias. Itaque, se perseverantibus et conspirantibus, fieri nullo modo posse putabant, ut deferatur iis juramentum, aut eo delato atque recusato privarentur. In quo versuto consilio dum sibi sapere ac placere sibi visi sunt, quasi divino judicio ac vindictâ, decepti et infatuati fuerunt.

Multi enim perdocti atque pii viri, totâ illâ pontificiorum tyrannide, quæ (ut diximus) sex pænè annis duravit, aut in exilium abierunt, aut domi in latebris ita clam fuerunt, ut à pontificiis summâ sedulitate exquisiti, ne reperiri quidem potuerunt. Hi se tanquam divinitùs admoniti, toto illo exitioso et sævo Mariæ regno, in theologiæ studio contriverunt, et ad secunda feliciaque Elizabethæ tempora reservati, in maximis illis de religione à pontificiis motis controversiis, argumenta, quæ pontificii tam nodosa et inexplicabilia putabant, facillimè, tanquam divino Spiritu, difflaverunt. Qui, ex ærumnis et exilio prodeuntes, fuerunt contemptui pontificiis. Sed hominum, sine pontificiis ornamentis simplicium, et vitæ integritate, et morum gravitate, et animorum

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magnitudine, et scripturarum, conciliorum, Patrum orthodoxorum, totiusque ecclesiasticæ antiquitatis tam diligenti per eos habita indagatione, perspecta, pontificii, cum rationum vi, scriptaque authoritate pares esse non poterant, calumniis nitebantur superare. Suas enim partes, non jure, sed more et præscriptione, tuebantur. Quod in jure divino, semper eodem et immutabili, fieri non posse, ex omni jure certissimum est. Sempiterna enim, ex more, consuetudine, desuetudine, usu, vel præscriptione quacunque mutationem nullam capiunt, quin sibi semper una eademque constant, atque contraria refellunt et abolent, solâ veritate sine humani juris adminiculis. Pontificii itaque hoc, quod stabile firmumque sibi putabant, fundamento sublato, in reliquâ disceptatione, neque ratione, neque oratione usi sunt, sed muti totam controversiam silentio prætermittebant. Quæ disputatio, quoniam typis divulgata est, in hac narratione prætereatur.

Amoti itaque ob juramenti præstandi recusationem, omnes Episcopi pontificii, in uno fœdere cohærentes, præter unum Antonium in Walliâ Landavensem Episcopum, fuerunt. Inferiores etiam Prælati atque Clerici, in eadem conspiratione conjuncti, multi ecclesiasticis dignitatibus et beneficiis abdicabantur. Sed eorum plerique ipsi, sibi valdè propitii, cum, præter expectationem et consilium initum, tam copiosam Evangelicorum multitudinem extare, ut optimus ac probatissimus ad gerendas Ecclesias delectus haberi possit, animadverterent, malebant a fide pontificiis confœderatis datâ recedere et Regiæ Majestati etiam in omnibus causis ecclesiasticis obedientiam juramento polliceri, omnemque aliam potestatem et authoritatem diffiteri, quàm de stationibus suis satis incautè decedentes, et amittere suas possessiones, et locum dare evangelicis. Hoc consultò et callidè factum fuit, ut multi evangelici ingressu multarum ecclesiarum prohiberentur, et pontificii, qui possessiones retinerent, inopiam illorum, qui jam depositi vel profugissent, vel domi delituissent, vel ob contumaciam sub custodia essent, suis facultatibus sublevarent.

Multi enim pontificii Episcoporum factum improbabant,

et eorum prudentiam desiderabant, quod loca sua tam temerè et inconsideratè deseruissent, ob juramentum recusatum. Quod etiamsi præstitissent, ab ejus tamen religione et observantiâ, authoritate Papæ, qui jura divina et humana relaxat, solvi potuissent. Sed Dominus Deus, qui Reginæ Elizabethæ, suisque Anglis omnia tam fælicia prospexit, Pontificios, in tanto discrimine suis cogitationibus et technis confusos, infatuavit, ut ne id facerent, quod papali authoritate licitum statuerunt, eidem fidem dare, atque fallere. Pontificiis autem tam sedibus quam mente jam privatis, suoque proposito ac deliberatione frustratis, ac ab Anglicanâ Ecclesiâ gubernandâ separatis, Regina Elizabeth consilium capit de integerrimis doctissimisque viris Anglicanæ Ecclesiæ gerendæ præficiendis. Ad quam tam sanctam à tam piâ 149
Principe in Christianâ rep. stationem faciendam, eradicatâ zizaniâ Pontificiâ, copiosa sementis, diuturna persecutione coercitâ, Deique benignitate conservata, tanquam in divinam futuram messem, uberrimè jam emissa et profusa est.

Atque pia Princeps, vitatis jam calumniis et insidiis Pontificiis, cum de toto regni sui statu, à Pontificiis jam diu turbato et vexato, esset anxia, propositaque sibi ante oculos, atque pœnè nota ista piorum atque doctorum hominum copia, unde sumere quos vellet posset; inter alios illustres et prudentes viros, quorum consilio tam turbulenta et tumultuosa reip. suæ negotia componeret et sedaret, adhibuit sibi duos: D. Baconum, virum et jure et usu regni peritum, cuique nihil defuit, quod Principi dando consilio desideraretur; eâ præterea fuit authoritate ac facundiâ, ut quicquid aut in senatu, aut ad populum pro tribunali (erat enim regni Cancellarius) diceret, ne contradicentibus quidem inimicis Pontificiis (quorum summa invidia flagrabat) à reliquis ei semper, assensum fuit. Cum hoc conjunctus Cecilius equestri ordine, sed ætate multo minor, qui antè Regis Edwardi Secretarius fuisset, quique in Mariæ regno incommoda multa ob Evangelium tulisset, multaque jam privatus, et à rebus gerendis vacuus, animo volvisset atque percepisset, ut ad Reginæ Elizabethæ curiam et consilium vocatus, alacrior, promptior, ac meditatior, divinitus accederet.

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Hunc quicunque dicentem intuitus sit, de quacunque reip. causâ, et ad consideratè deliberandum, et ad paratè prompteque eloquendum, à Deo formatum, dicat.

Hos duos claros viros, vitâ ac religione integros, Pontificiis adversos, et in dispari tam in deliberandi, quàm eloquendi genere, ut etiam ætate, sic ubertate atque gravitate dicendi similes esse poterant, semper concordes atque pœnè pares, populus in summo habuit pretio ac honore; et quæcunque, illis suasoribus, statui putavit, sanctius observavit. Ex Academiâ Cantabrigiensi utrique profecti, eruditos viros summopere colebant. Quicquid autem rectum, moderatum, atque pium in rep. Regina gessit, id his mandatum videbat populus. Ideoque iisdem attribuebat omnia, quæ Reginæ atque regno prospera secundaque evenerunt.

Sed cum Episcoporum habendus esset delectus, et in tantâ rerum novitate intestinis ac externis malis regnum laboraret, prospiciendum erat, ne ex reformatâ religione motum seu calamitatem aliquam, aut bello civili, aut legum severitate, aut magistratuum minis ac decretis, resp. pateretur: quin populus omni humanitate fotus et allectus, nullâque atrocitate deterritus, amore magis quàm formidine Christianam religionem sequeretur. In hac consultatione prima occurrit de Cantuariensi Archiepiscopo cura et deliberatio; qui eâ prudentiâ atque temperantiâ provinciam suam regeret, ut sine acerbitate aut acri contentione, et suasione magis quàm vi, abolito Papismo, Evangelium propagaret. Ad quod munus, ex illa celebri doctissimorum hominum copia, qua nulla unquam ætas in Anglia magis eruditam atque piam produxit, summo Reginæ ejusque consiliariorum judicio, Matthæus Parker designatur, vir omni gravitate, sinceritate, doctrinâ, prudentiâ, mansuetudine, et urbanitate politus et excultus. Cujus ante susceptum archiepiscopatum ante acta hæc fuit vita.

Natus est Nordovici, celebri et episcopali orientalium Anglorum civitate, anno Domini 1504, sexto Augusti, parentibus liberis, civibus Norvicensibus, Gulielmo patre, Aloisia matre: ille anno Domini 1516, 10 Januarii: hæc 1553, 20 Septembris, perfuncti vitâ sunt. Qui cum primis literis

ac grammaticâ institui, ingeniumque ad reliquam disciplinam præparari, domi suæ, ad ætatis annum decimum septimum vel octavum, diligenter curabant. Deinde mortuo patre, in matris tutelâ positus, ad Cantabrigiensem Academiam missus, ejusque aliquandiu sumptibus in collegio Corporis Christi nutritus, in literarum studio progressus est: sed paucis postea mensibus, decretum ei fuit è collegii vectigalibus stipendium, ut sacra Biblia Sociis legeret: cujus generis Scholares *Bibliotistæ* dicuntur. E quorum numero cum esset, et matris sumptibus pepercit, et dialecticæ atque philosophiæ in Divæ Mariæ hospitio, collegio Corporis Christi pertinenti, operam sedulò dedit. In quibus artibus, tribus amplius annis versatus, ante quartum exactum Baccalaureatûs gradum suscepit; alteroque triennio liberalium artium Professor seu Magister, collegiique præfati Socius constituitur. Ita his humanioribus artibus doctrinisque accuratè imbutus et eruditus, maturiori jam ætate et scientia pro- 150
vectior, animum ultrò applicuit theologiæ. In quâ investigandâ, tanto ardore et studio vehebatur, ut Patrum orthodoxorum, et conciliorum volumina, quinque annis diligenter evolverit.

Quo absoluto et decurso spacio, ex umbratili otio prodit in lucem, et negotium Ecclesiæ. Nactusque Henrici VIII. diploma publicum, ac Thomæ Cantuariensis Archiepiscopi licentiam, verbum Dei pro concione et è suggestu, primùm in Academiâ, deinde in celeberrimis regni urbibus atque locis, maximâ audientium laude et commendatione, prædicavit. Posteaque sæpe conciones disertas habuit tempore Quadragesimali, quo ex more doctissimi ad id muneris deputantur, tam coram Rege Henrico VIII. quàm Edwardo VI. et Elizabethâ Reginâ.

Hujus fama et celebritas cum ad Henricum Regem delata esset, accersitus est ad aulam, et ab eodem Rege Annæ Reginæ, quam sibi matrimonio paulò antè junxerat, Capellanus constitutus. Ex hâc Annâ natus est ad Angliæ salutem Elizabetha Regina. Sed Annâ mortuâ, ab Henrico Rege, eoque mortuo, ab Edwardo in regiorum Capellanorum numerum assumptus est. Quorum principum beneficentiâ,

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multis donis et dignitatibus affectus est. Namque præfecturam seu decanatum collegii de Stoke, quod per Clarensem in Suffolciâ villam positum fuit, Reginâ Annâ impetrante, obtinuit. Deinde Theologiæ Baccalaureatu suscepto in ecclesiâ cathedrali Eliensi ab Henrico Rege prebendâ donatus est. Cujus etiam intercessione atque literis, cum Theologiæ Doctor ac Professor in Academiâ Cantabrigiensi ordinaretur, à Corporis Christi collegii Sociis illius collegii Magister seu Præfectus electus est. Hoc collegium posteà Archiepiscopus, celeberrimâ veterum hujus regni scriptorum ac monumentorum bibliothecâ, locupletavit; plurimisque ac largis donationibus auxit. Quarum commemorationem atque laudem ab his proferri ac dilatari æquissimum est, qui tam singularis gratique patroni merito et beneficio sunt adjuti. Ac post Henrici Regis obitum, cum Edwardi Regis Capellanus esset, à tam benigno beneficoque Rege Lincolniensis ecclesiæ Decanus, et in eadem ecclesiâ Præbendarius de Coldingham præficitur. Ex collegii etiam sui Sociorumque concessione et patronatu, rectoriam de Landbeache in Eliensi diœcesi, à Cantabrigiâ quatuor milliaribus distantem, adeptus est.

In his omnibus muneribus atque dignitatibus administrandis, præter frequentem et assiduam divinæ veritatis enuntiationem, nullum aut requisitæ liberalitatis, aut justæ frugalitatis atque parsimoniæ, et ad suam laudem, et ad singulorum locorum utilitatem, officium prætermisit. Collegium autem de Stooke, quod à multis laicis expetitum erat, contra crebras ambitiosissimas intercessiones et postulationes, constantissimè retinuit. Donec, lege anno primo Edwardi VI. in parliamento latâ, collegium illud Regis usui addictum fuit. Quo facto illâc discedere coactus, annuâ quadraginta librarum summâ ex publico ærario persolvendâ compensatus est. Hujus collegii amissionem gravius molestiusque ideo tulit, quod scholam ibi construxerat, et ludimagistro ad juvenes in grammaticâ et humanioribus literis erudiendos annuum stipendium decerni curaverat. Quæ schola nobilium ac plebeiorum liberis undique confluentibus mox referta, magnum sibi tam pulchrum et dulcem juvenum cœtum decessu suo

dissipandum relinquendi, dolorem inussit. Quamvis jam discedens, totâ suâ effecit operâ, ut schola, etsi infirmis, tamen his quibus possit viribus, permaneret. Reliquorum autem beneficiorum à regibus acceptorum, uberrimum fructum, usque ad dura et sæva Mariæ tempora, quietè percepit.

Cujus regni anno secundo omnes clerici conjugati ab ecclesiasticis beneficiis amoti fuerunt. Etsi enim et æterno verbo Dei, super quod mortalem hominem sapere, et summæ est dementiæ, et intolerabilis superbiæ, et legibus in duobus Edwardi VI. parliamentis latis, conjugia clericorum rata fuerunt; Pontificii tamen, apud quos nihil fuit mite atque moderatum, quique sua decreta sanctis Scripturis aut paria, aut anteriora judicaverunt, sine discrimine suis sacris prohibebant omnes conjugatos. Hanc tam luctuosam calamitatem eo tulit moderatius, quod eadem omnibus piis clericis, perinde ac sibi, accidisset. Itaque bonis et possessionibus suis exutus, nulloque sibi ex tam opimis beneficiis stipendio, aut lege publicè concesso, aut a quocunque privatim aut gratis persoluto, toto illo, evangelicis funesto, Mariæ regno, 151
humili conditione contentus, infra domesticos parietes cujusdam sui amici abditus, vitam egenam atque inopem produxit. Hujus tam duri otii difficultates et molestias, studiis et divinâ contemplatione lenivit: vitæque genus aliis molestum atque grave, sibi literarum consuetudine et assiduitate jucundum placidumque reddidit. Ut suâ privatâ causâ non aliud sibi deligendum aut expetendum putavit, si illius pontificiæ tyrannidis (quam pauci evaserunt) metus ac periculum abfuisset. Nam Pontificii, præterquam quòd clericos conjugatos beneficiis spoliaverunt, eosdem etiam ab uxoribus separabant, et verissimis Christianæ religionis dogmatibus renuntiare compellebant, aut flammis et incendio committebant. Hæc Christianorum funesta strages ob Papæ dominatum ab Henrico Rege exactum, et à Maria restitutum, invecta fuit. Quam dum multi sancti martyres constanter denegabant, et in evangelicâ professione contra sanctiones papales perseverabant, multo atrociùs plectebantur, quàm ipsi furti, stupri, homicidii, aut cujuscunque flagitii rei.

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Quorum frequens incendium, etsi Christi nomini gloriosum, tamen lugubre Matthæo in hoc otio latenti, mœstumque visum est: eoque magis, quod sine modo duravit, nec sine omnium Christianorum supplicio atque sanguine, et veræ religionis exterminatione, extingui ullo modo posse putabatur. Christianis itaque rebus sic afflictis, et penitus desperatis, non alia superfuit spes, quàm illa quæ consolationis plenissima à Prophetâ enuntiata est; *Non contendere Dominum perpetuò, nec in sæculum servare iram.* Illaque philosophorum oratio, *Nullum violentum esse perpetuum*, in hâc dominatione pontificiâ verissima reperta est.

Nam morte Mariæ, et successione Elizabethæ, illud horrendum Christianorum incendium, quod quinque amplius annis per totam Angliam flagravit, subitò tanquam in momento et oculi ictu, deletum evanuit. Confusisque (ut antè diximus) Pontificiis, Evangelici ab exilio reduces, et è latebris prodeuntes, unà cum ipso Evangelio restituti sunt. Inter hos in lucem jam hominumque conspectum, tanquam è tenebris, erupit Matthæus, Reginæ Elizabethæ, ejusque consiliariis atque proceribus à juventute notus, omniumque judicio ita probatus, ut ad archiepiscopalem celsitudinem expeteretur. Quam oblatam dignitatem, quo magis repudiare, et a se rejicere vellet, eo arctiùs et vehementiùs, Regina, ejus prudentiæ et moderationi confisa, instabat, ut eam gereret. Cujus rei testes esse possunt nonnulli, quibus ab ipsâ Reginâ haud vulgares gerendæ reip. partes datæ sunt. Eandem rursus susceptam provinciam quàm prudenter moderateque rexerit, deinceps fusius declarabimus.

Anno itaque Domini 1559. Cantuariensis Archiepiscopus electus est à Decano et Capitulo ecclesiæ metropoliticæ Cantuariensis. Posteaque eodem anno 17. die Decembris, adhibitis quatuor Episcopis, W. Cicestrensi, Johanne Herefordensi, Milone quondam Exoniensi, et Richardo Bedfordensi, lege quâdam de hâc re latâ requisitis, consecratus est. In quâ consecratione, hæc ei obvenit commemorabilis felicitas, quòd cum post Augustinum septuagesimus Archiepiscopus fuerit, solus tamen atque primus fuit, qui totâ illâ tam prolixâ atque putidâ papali superstitione detractâ, sine bul-

lata approbatione Papæ, otiosisque plusquam Aaronicis ornamentis, chirothecis, annulis, sandalis, crepidis, mitrâ, pallio, ac ejusmodi nugis, sacrationem accepit. Multoque rectiùs et simpliciùs, et puritati evangelicæ congruentiùs, auspicatus est a precibus et invocatione Sancti Spiritûs, manuum impositione, piis ab eo interpositis stipulationibus, in indumentis vero archiepiscopali authoritati gravitatique consentaneis, habitâque per doctum et pium theologum pro concione, de pastoris in gregem officio, curâ et fide, gregisque vicissim in pastorem amore, obsequio atque reverentiâ disertâ admonitione; eâque finitâ Eucharistiæ, à frequenti gravissimorum hominum cœtu, perceptione; et ad extremum, omnium communi et ardenti oratione, ut munus jam illi impositum maximè cedat ad Dei gloriam, gregis salutem suæque conscientiæ lætum testimonium, cum coram Domino gesti muneris rationem sit redditurus.

Hoc tam felici auspicio consecratus, reliqua pari pietate peregit. In quibus ordine narrandis, ut omnis turpis adulationis suspicio vitetur, nihil cujusquam auribus dabimus, quod non possumus veritati concedere. Lata lex est anno primo Reginæ Elizabeth, ut ad negotia ecclesiastica per to- 152
tum regnum cautè atque ordine temperanda, judices quidam authoritate regiâ delegarentur, quibus omnium ecclesiasticarum rerum moderatio, cum civilis et ecclesiasticæ coërcitionis potestate, mandata fuit. Hi *Commissarii Regii in ecclesiasticis causis* dicebantur. His prospiciendum fuit, ut cum Pontificii insidias assiduè meditarentur, aliique Evangelium prætendentes novas, sectas et factiones excitarent, quidam etiam Evangelici satis integrè et ingenuè de fide sentientes paulo essent fervidiores, tum litium in ecclesiastico foro ambages, et infiniti penè circuitus, mediocritatem aliquam et ἐπιείκειαν desiderarent, ne in tantâ varietate atque dissensione, stabilienda religione, ex motu atque discordiâ detrimentum Ecclesiæ vel reip. status sentiat. In quo gerendo negotio Matthæus, ut ordine ac dignitate primus, ita vigilantissimus ac moderatissimus habebatur; ut neque in tam ancipiti rerum statu incommodi aliquid accidere possit, quod non præcaverat et anteverteret, neque quenquam de

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crimine postulatum nominatim læderet, aut verborum vel minarum atroci vehementiâ duriùs tractaret, aut æstu unquam alioqui in judiciis ferveret, quin summâ temperantiâ et sedulitate, judiciario ordine servato, et crimine per legitimas probationes exquisito, pœnam tam delicto quàm juri congruam, graviter constanterque irrogaret.

Quæ judicandi consuetudo non minorem ei gratiam et authoritatem, quàm reip. pacem concordiamque conciliavit, nec ullis displicuit, præterquam novitiis quibusdam, opinione sui inflatis, et temeritate magis quàm judicio ad res novandas atque perturbandas concitatis. Quorum iniquissimas querelas et contumelias tam moderatè tulit, ut neque a naturæ suæ tam placabilis statu, neque ab archiepiscopali dignitate quicquam discederet, neque vindictam de illorum levitate atque petulantiâ sumeret. Quantâ præterea tolerantiâ fuit, ut ipsos reos, et à verâ religione degeneres lucrifaceret; quantâ pietate, ut ob forenses controversias disjunctos et abalienatos nobiles, compositis sine altercatione atque strepitu causis, conciliaret; quantâ patientiâ atque lenitate quorumcunque offensas tulit, malitiam et audaciam plurimorum fregit, omnes integri sanique judicii sibi astrinxit, quicunque ejus consuetudinem noverunt, aut judiciis ejus interesse soliti sunt, ex multis ejus actis, et existimare faciliùs possunt, et prædicare certiùs, quàm nos scribere. Fuit idem in corripiendis et increpandis vitiis, sine immoderatâ sævitiâ aut personæ cujusquam opprobrio, satis acris, ut correptum, in quo aliqua emendationis significatio appareret, facile ad sanitatem reduceret, magisque vitii proprii pertæsum, quàm suæ justæ increpationis redderet. Præsentiam sui atque copiam, omnibus sua desideria etiam privatim exponentibus, sine morâ et difficultate præbuit; fuitque in intelligendis atque percipiendis postulantium sermonibus et mente sagax, et oratione in respondendo placabili atque modesta; ut quicquid vel concessisset, vel denegasset, id æquitate magnâ fuisse vel ipsi postulanti videretur. Nullius unquam sermonem, quantumvis in sui juris petitione inconcinnum atque rudem, reprehendebat, quin operam magis dabat, ut ex uniuscujusque verbis proprium loquentis sensum collige-

ret, eique perinde jus congruenter redderet. Perorantem unum quemque attentè audivit, nisi esset verbosior, neque dicentem de re suâ ullum interrupto sermone turbavit. Quoties autem partes pertinaciùs in jure hærere, quàm transigere malebant, aut quoties controversia altiorem indaginem requirebat, in istius causæ cognitione cautissimus fuit; ut omnia accuratè et ad amussim describerentur; in quibus item perpendendis atque repetendis diligentiam summam adhibuit, antequam quicquam decerneret atque pronunciaret. BOOK IV.

His rationibus provinciam suam sine ullo motu aut tumultu, qui ob profligatum Papismum, sæpe ab occultis conspirationibus expectabatur, pacatè et quietè in officio continuit. Et quamvis in tantâ causarum litiumque varietate, in valetudine infirmâ, ipsâque senectute (quæ ipsa per se morbus est) summâ animi curâ et vigilantiâ jactatus sit, quod strenuum et valentem hominem labefactare citò possit, animo tamen invicto et indefesso suggestus sacros crebrò frequentavit, verbumque Divinum, tam in ecclesiâ suâ cathedrali et metropoliticâ, quàm in parochialibus permultis, disertè prædicavit.

His igitur generaliter de eo explicatis, sigillatim et ordine veniamus ad ea, quæ suis temporibus acciderunt. Primo consecrationis suæ anno, Lamethi sacravit undecim, et confirmavit duos in suâ provinciâ Episcopos: proximisque duobus annis integrum numerum provinciæ suæ Episcoporum, sacrando complevit; præterquam in sede Landavensi, ubi (ut antè diximus) ab omnibus reliquis ecclesiis amotis Pontificiis remansit Antonius. 153 Hæ consecrationes et confirmationes in registris apparent.

Episcopi qui primo anno ab eo consecrati fuerunt, sunt hi.

Edmundus Grindall, Episcopus Londinensis; vir spectatæ gravitatis atque prudentiæ; quique in illâ in causas ecclesiasticas regiâ delegatione, plurimos diurnos nocturnosque labores, non minus diligenter quàm feliciter exantlavit. Cujusque severitas in tanto negotio fuit necessaria, ut qui placabilitate atque clementiâ adduci ad Dei atque legum servitium noluerunt, quique obfirmato animo in pertinaci sententiâ stetissent, acriori castigatione compulsi duriùs tractarentur.

Richardus Cox, Eliensis Episcopus, Sacræ Theologiæ

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Professor; vir in omni literarum genere versatus; qui Edwardum Regem sub Henrico Rege patre ante ab infantiâ bonis literis instituerat; quique Oxoniensis Universitatis anteà Procancellarius, in eâ regendâ, et in civili administratione peritum, et in omnibus humanitatis artibus, sacrisque literis copiosissimè instructum, se ostenderat.

Edwinus Sands, Wigorniensis Episcopus; qui antè in Academiâ Cantabrigiensi pontificias traditiones multis disputationibus in publicis Scholis habitis, sæpiusque pro concione apud populum acutè atque disertè refellit, et theologiam professus, Magistratus Academiales, Procuratoris nempe et Procancellarii, cum summâ laude, ordine gessit. Hic, jam Episcopus Wigorniensis, in Pontificiis è suâ parochiâ profligandis tam acris fuit atque vehemens, ut nullius unquam intercessionibus aut precibus pro eis tolerandis, potuit superari.

Johannes Juell, Salisburiensis Episcopus. Hic omnes a Pontificiis contra rectum Scripturarum sensum motas controversias, accuratissimo studio investigavit. Et ante susceptum episcopatum, pro publicâ frequentis populi concione Londini in cœmiterio Paulino Pontificios, de principalibus suis dogmatibus in apertum discrimen et aciem postulavit, eaque asseruit, neque Scripturarum, neque Patrum orthodoxorum, neque conciliorum, quingentis post Domini ascensionem annis celebratorum, authoritate stare posse. Pontificii hâc provocatione lacessiti, libello Hardingi profugi nomine edito, decreta sua à Juello convulsa defenderunt. Quæ alterâ sua responsione Juellus, jam Episcopus factus, oppugnavit, planeque evertit, atque fregit. Extatque eâ de re liber mirâ facundiâ, totiusque ecclesiasticæ doctrinæ amplitudine atque copiâ refertus, ac vulgari sermone divulgatus. Qui exquisitissima pluriumque annorum lucubratione meditata Pontificiorum argumenta, non concisè ac jejunè, sed confluentibus atque cumulatis omnis ecclesiasticæ peritiæ vetustatisque rationibus, plenissime perfectissimeque diluit. Idem et Ecclesiæ Anglicanæ Apologiam Latinâ oratione non minus concinna et eleganti, conscripsit. Moribus commodis ac mansuetis fuit, suamque diocesim sine contentione tranquillè gubernavit.

Post hos, Gilbertus Barcley, Bathoniensis et Wellensis Episcopus; Johannes Bentham, Lichfeldensis et Coventrensis; Rowlandus Mericke, Banchorensis; Thomas Yong, Menevensis; Richardus David, Assavensis. Omnes hi in theologiâ perdocti, vitâque integri atque graves, ab exilio, in quod in Mariæ regno abierunt, reversi sunt.

Deinde Nicolaus Bullingham, in jure civili et canonico primò institutus, et regnante Edwardo Lincolniensis Episcopi Vicarius; deinde cum in Mariæ regno ab eo munere vacaret, theologiâ adjunctâ, ob gravitatem placabilitatemque naturæ, cum jam Matthæus Cantuariensis Archiepiscopus eum ad sua tribunalia moderanda destinasset, ad Lincolniensem episcopatum evectus est.

Et Edmundus Ghest, in sacrâ theologiâ multo studio, magnâque laude versatus, ex familiâ Cantuariensis Archiepiscopi, et archidiaconatu Cantuariensi Roff. diocesi Præfectus est Hi duo in Angliâ, regnante Mariâ, et Pontificiis dominantibus, latebras quæsiverunt; easque, cum a Pontificiorum exploratoribus vix tutò esse poterant, crebrò mutaverunt.

Eodem anno confirmati sunt Gulielmus Barloe, regnante 154
Edwardo Rege, Bathoniensis et Wellensis Episcopus, ad episcopatum Cicestrensem postulatus: et Johannes Scorye a Cicestrensi episcopatu, quem, eodem Edwardo Rege, gesserat, ad sedem Herefordensem. Hi ambo, regnante Mariâ, cum aliis exulaverant.

Proximo anno Lamethi consecravit hos;

Robertum Horn, Wintoniensem Episcopum, Sacræ Theologiæ Professorem. Hic Dunelmensis Decanus, inde in exilium actus, reversus et restitutus, antè fuerat: vir animo magno, et ingenio profundo, et in olfaciendis adversariorum technis non minùs sagax, quàm in antevertendis evitandisque prudens. In verbi prædicatione assiduus, et in disserendo promptus atque acris fuit. Scripsit sermone Anglico acutè et copiosè contra Fecknammum, Westmonasteriensem quondam Abbatem, de authoritate regiâ in causis ecclesiasticis. Diocesim rexit summâ severitate, quâ pontificios in eâ occidui regni parte potentiores et præfractiores compescuit,

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cæteros tamen, sedulâ quâdam et exquisitâ humanitate, perbenignè semper tractavit.

Johannem Parkurst, Norvicensem Episcopum,

Richardum Cheiney, Glocestrensem,

Thomam David, Assavensem,

Edmundum Scamblerum, Petriburgensem, qui domesticus fuerat ejus Capellanus.

Præter hos quinque, confirmavit eodem anno, in Eboracensi metropoliticâ ecclesiâ, Thomam Yong, Archiepiscopum, à sede Menevensi translatum, et Thomam David in sede Menevensi ab Assavensi deductum.

Sedibus itaque episcopalibus in provinciâ suâ jam completis, moritur Antonius Tavensis, seu Landavensis Episcopus, qui à Pontificiis (ut diximus) descivit, et adhæsit Evangelicis. In cujus locum Hugo Davids, Legum Doctor, successit, Lamethi consecratus. Itaque totus Episcoporum in Cantuariensi provinciâ numerus, acceptâ à Matthæo Archiepiscopo impositione manuum, perfectus atque completus est.

Quâ quidem in re, non minùs felicia et insignia Matthæi tempora fuerunt, quàm in suâ (quam diximus) benè cœptâ et auspicatâ inauguratione. Nam in priorum Archiepiscoporum historiis memorabile scriptores referunt, siquis Archiepiscopus tres vel quatuor confratres ordinaverit. Anselmus perhibetur quinque, et antè eum Plegmundus septem uno eodemque die, consecrasse. Hoc antiquitas mirabatur. At hic primo, ut patet, anno, sacravit undecim, et confirmavit duos. Præterea, tribus primis gesti archiepiscopatûs annis, totum numerum Episcoporum, contumaciâ Pontificiorum vacuum, redintegravit. Quod, ex omnibus Cantuariensibus Archiepiscopis, huic soli usu venit. Sed nec minus beatus in conficiendo illo numero, quàm in ipso delectu, ac unius cujusque Episcopi meritis et excellentiâ fuit. E quibus nemo fuit, qui et diserto sermone, et Scripturarum scientiâ, Dei verbum disertè eloqui, recteque ac prudenter distribuere, habitâ loci, temporis et auditorum ratione, non novit atque consuevit.

Sic itaque dispositis, per totius suæ provinciæ dioceses, piis doctisque pastoribus, ut de inferioribus provinciæ suæ

membris certiùs perfectiùsque cognosceret, instituit visitationes, suam autem Cantuariensem diocesim ipse peragravit. Et ut omnem lucri acquirendi suspicionem averteret, procurationes visitationis ratione pendi solitas, et consuetas, parochis ipsis sponte remisit; et itinera singula sumptibus suis confecit. In reliquis diocesibus aut non visitavit, ne sumptibus gravaret provinciales, aut visitationem delegavit moderato alicui suo procuratori, et procurationum emolumentum nunquam vindicavit; sed aut in Episcopum suo nomine visitantem, cujus episcopales fructus tenues et exiles erant, contulit; veluti Episcopo Exoniensi; aut inter pauperes distribuit, sicut in Norvicensi visitatione; aut non exegit omnino.

Hactenus quæ in publicis rebus gessit, explicuimus: nunc de familiâ, privatisque suis actis, dicamus.

Conjugem privatus duxit Cantabrigiæ, nomine Margaretam, lectissimam fœminam, omnibus corporis animique dotibus politam, viro morigeram, indulgentem atque obsequentem. Hanc, conjugali fide et amore septem annis ante con- 155
tractas aut celebratas nuptias, dilexit. Quod tempus mutuo utriusque consensu datum est. Quia Rex Henricus, Pontificiis suadentibus, capite sanxisset, si sacerdotalis ordinis quispiam contraheret nuptias. Interea illa, ne importunissimâ quidem procorum turbâ, etsi ob illam sanctionem vix spes esset cum Matthæo nubendi, abduci potuit, quin innupta manere voluit potiùs quàm à fide datâ recedere. Sed posteà, Henrico mortuo, et ab Edwardo sublatâ illâ sanctione, conjugioque clericis permisso, matrimonio juncti. In quo, summo conjugali cultu inter se invicem præstito et observato, 21 annis unà vixerunt. Ea, ut mater familias, et satis frugi et satis lauta fuit, ita cum ad archiepiscopalem celsitudinem Matthæus ascenderat, sedula fuit, ut in tantâ dignitate, auctâ familiâ, omnia ornatè et munificè administrarentur. Id quod in omni domestico sumptu et apparatu tam intelligenter, et ad mariti normam tam exquisitè effecit, ut ejus operâ et industriâ, sine honoris sui, aut rei familiaris incommodo, gravioribus Ecclesiæ et reip. rebus commodè vacare possit.

Ex hâc quatuor liberos procreavit: quorum duo immaturâ morte sublati sunt. Superstites habet Johannem et

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Matthæum, juvenes humanitate, comitate, urbanitate, omnibusque paternis maternisque moribus ornatos. Hos tam domi apud se, quàm in Academiâ Cantabrigiensi, liberalibus artibus institui accuratè curavit. Cumque ad virilem ætatem pervenissent, ex Episcoporum fratrum filiabus, eis matrimonia conciliavit. Major natu Johannam Richardi Cox Eliensis Episcopi, alter Franciscam Wilhelmi Barloe Episcopi Cicestrensis, filiam duxit. Hos conjugatos, etiam post Margaretæ suæ mortem, (de quâ suo loco dicendum est) domi apud se Matthæus tenuit: tum ut suo exemplo matrimonialia discerent obsequia, tum ut tam charæ conjugis abductæ desiderium, liberorum consuetudine jucundâ, leniret. Quæ res et illis ornamento, et sibi solatio fuit. In privatis enim suis rebus eos exercuit, eorumque operâ usus est, ut ad res aptè posteà gerendas aptiores faceret. Erantque non minùs domesticis atque famulis, quam advenis et peregrinis, chari atque grati: quos frequenter accedentes atque decedentes comiter prudenterque tractabant. Hanc ex patris præscripto viventes collegerunt benevolentiam, patri honorificam, sibique hæreditariam.

Famulatus hujus Archiepiscopi copiosus et elegans fuit, decenti ordine distinctus atque distributus: et a juvenibus tam generosis, quam plebeiis, tanto judicio sumptus et completus, ut neminem domi suæ aleret, qui Deum integrè ac sincerè non coleret, quique præter quotidianum servitium, in aliquo doctrinæ vel artificii genere ad illa juvenilia otia, quæ ad vitia proclives faciunt, tollenda, non elaboraret. Ita precibus communibus invocari Deum, a suo toto famulatu in domesticam capellam congregato indies, tam antemeridianis quàm pomeridianis horis, voluit: quibus ipse nisi magnâ valetudinis aut reipublicæ abductus causâ, ut ex se virtutem sui discerent, semper interfuit. Absentes autem, sine magnâ et necessariâ causâ, ex suo familiæ instituto increpati, et prandio mulctati fuerunt. Quos etiam crebris divinis concionibus, vel in capellâ, vel in ecclesiâ parochiali vicinâ, a suis capellanis, vel ab aliis prædicandi licentiam poscentibus, de quibus ipse periculum facere voluit, sacro verbo frequenter instruxit.

Ministri, per quos famulorum gregem in officio continuit, erant viri ornati atque graves. Capellanos a domesticis muneribus et officiis, eosque sacrarum literarum studio, et verbi frequenti prædicationi incumbere assiduè volebat.

Hic mos, in quotidianis familiæ epulis, sive a se institutus, sive a majoribus acceptus, servabatur; ut in aula mensas a dextris positas Seneschallus primò discumbens cum generosioribus famulis, occuparet, et ex alterâ parte Eleemosynarius cum Clericis, reliquoque famulatu sederet. Quibus esculenta, poculenta, omnisque generis victualia tam salubriter apparata, tantaque copia refertis ferculis apponebantur, ut neque ad sanitatem, neque ad saturitatem à quocunque desiderari amplius possit. Idque quotidie indicabat, sublatis epulis inter mendicos summâ fame sitique laborantes, fragmentorum ad portam facta distributio, quibus ipsi famelici saturati discesserunt. Hæc in aulâ quotidiè celebrata lautities tanto sibi laudi et ornamento fuit, ut quicunque, qui supra equestrem ordinem non fuisset, prandii vel cœnæ tempore accessisset, cum Seneschallo, vel Eleemosynario convivari è suâ dignitate atque animo potuisset. Eaque præterea ex Archiepiscopi præcepto fuit ministrorum, in excipiendis 156
tractandisque hospitibus, comitas et affabilitas, ut convivali tempore, præsentes aut transeuntes ad aliquam pro ordine atque dignitate suâ convenientem mensam, assumerentur. Sermo totius familiæ convivalis nunquam fuit rixosus aut contentiosus, sed tranquillus et modestus, et plerumque de moribus ad religionem divinam formandis, aut de rebus honestis. Siquis aut altiùs loqueretur, aut in sermonem parùm honestum incideret, ei statim ab aulæ animadversore acclamatum fuit silentium. Atque hæc de conjugio, liberis, atque famulato suo, nunc et alia pari brevitate perstringamus.

Postquam quatuor jam annos in archiepiscopatu sedisset, plurimaque ad religionem divinumque cultum in provinciâ statuisset, primitias regiæ majestati archiepiscopatûs sui persolvisset, rem totam familiarem composuisset, supellectili præclara, pro rei dignitate, ornasset, cum à præclaris rebus gerendis, naturâ totâque anteactæ vitæ consuetudine, cessare

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non poterat, sedis archiepiscopalis Cantuariensis palatium, celeberrimum illud quidem, antiquissimum et amplissimum, sed ipsâ vetustate suâ non modo caducum, et ad ruinam propensum, verùm etiam igne deflagratum, et in permultis ædificiis solo æquatum, voluit renovare, et ad pristinam magnificentiam restaurare. Opus sanè arduum atque sumptuosum: his præsertim temporibus, in quibus extenuatis et avulsis plurimis archiepiscopatus prædiis atque facultatibus, omniumque aliarum rerum, tam ad victum quotidianum, quàm ad ædificia extruenda necessariarum, auctâ caritate, et opificum stipendiis, longè quàm unquam antè gravioribus, nihilominus familiæ lautities amplificanda potius quàm minuenda censebatur. Nulla præterea lapidum, cæmentorum aut ligni copia, ei aut à prædecessoribus relicta fuit, aut aliunde ministrari sine grandi pecuniâ, potuit: ut permulti his incommodis deterriti, ad demoliendas quàm ædificandas episcopales ædes, essent paratiores. Sed ille abduci à tam præclaro proposito, nullâ difficultate potuit, quin opus tantum aggressus ad exitum finemque perduxit. In hoc opere mille quadringentas amplius libras expendit. Quos sumptus eo fecit libentius, quod acceperat, anno 1519, Carolum Quintum Imperatorem, cum in Angliam ad Henricum VIII. Caterinæ Reginæ, amitæ suæ, visendi gratiâ, venisset, regalibus epulis sedisse, et magnificis triumphis in eâdem aulâ delectatum. In quo convivio Carolus cum suis ministris et satellitibus superiorem, Henricus Rex cum Reginâ et proceribus inferiorem aulæ partem, tenebant. Maxima verò tuendi atque conservandi tanti palatii amplitudinem et majestatem ei causa fuit, frequentes anteactæ regum atque reginarum coronationes, atque Archiepiscoporum Cantuariensium inthronizationes ibi exquisitissimis conviviis, et celeberrimo nobilium et generosorum concursu, et infinitâ reliquorum turbâ, sæpissimè celebratæ. In quibus etiam, maximâ nobilitate illustrati quondam proceres, duces atque comites seneschalli atque pincernæ munera gerebant, annuis præmiis atque largitione tanto Archiepiscopo, tantisque viris digni retributi. Ut pridem anno salutis 1504, cum Wilhelmus Warham Archiepiscopus Cant. archiepiscopatûs thronum et pos-

sessionem ingrederetur, instruxit ingenti sumptu et apparatu convivium: in quo amplissimus Dux Buckinghamiæ Edwardus, ei ut Seneschallus ministravit, et domesticæ suæ catervæ præfuit. Quarum memoriam, ex hâc suæ veteri pulchritudini restitutione, in eo palatio retineri voluit.

Hoc autem opere perfecto, cum ex terrarum permutationibus, quas Henricus Rex cum Thomâ, et Regina Elizabeth ex legis, anno regni sui primo, ea de re latæ vigore, archiepiscopali sede vacante, fecerant, decimas plurimasque rectorias accepisset, earum omnium ecclesiarum parochialium, in quibus decimas percepisset, choros, vel lapsos, vel ruinam minantes, magnis suis sumptibus reparavit. Et quamvis illos affluentes et nimios inthronizationis suæ sumptus in hâc inopiâ et exilitate consultò omisit, sicut et permulti ante eum Archiepiscopi, et Reginaldus Polus, qui eum proximè antecessit, fecerunt, his tamen tam magnis sic expeditis sumptibus, ut in ære non esset cujusque alieno, secumque considerasset non aliam fuisse tam ingentis extruendi olim palatii causam, quam hospitalitatis et munificentiæ, rationem secum inivit, quo pacto ad veteris benignitatis liberalitatisque exemplum, multitudini Cantiorum parochianorum suorum copiosæ, convivium archiepiscopale, et tantæ structuræ dignum, exhiberet.

Itaque anno altero post instaurationem palatii, pro toto 157
Cantii comitatu, cum tam civilium, quam criminalium et capitalium judiciorum comitia haberentur Cantuariæ, quo necesse erat tam generosos, quam magnam plebeiorum multitudinem convenire, magnaque etiam ignobilis turba (ut in ejusmodi solent conventibus) ultro confluxerat, captavit occasionem, ut aulam, jam renovatâ veteri pulchritudine, tam longè latèque patentem, hâc multitudine, dapibusque refertis et exquisitis, repleret. Hæc judicia *Assisas* Angli vocant, quæ in singulis regni comitatibus his annuatim à circulatoribus, seu itinerantibus judicibus expediuntur. In Cantio autem judices tum erant Johannes Southecot, unus ex his qui in foro, quod *Regium Bancum* appellatur, de capitalibus criminibus, aliisque noxis cognoscunt, et Gilbertus Gerardus Armiger, Generalis regiæ celsitudinis Procura-

tor, eodemque anno Thomas Kemp Eques Auratus Vicecomes fuit; cujus munus est sontes et reos comprehendere, et in vinculis, vel sub custodiâ ad quæstiones, atque pœnas reservare. Hos ad se cum generosis vocatos, ut huic à se indicto convivio interessent. Quod cum concessissent, reliquam multitudinem per præcones et nuntios convocavit.

Destinato convivii die, aula vasis aureis et argenteis, mensisque patavis ornatis tapetibus instructa, splendida fulget. Aderant judices et vicecomes, cum equitibus, advocatis, et assessoribus, et reliqua procuratorum atque leguleiorum turba stipati, totaque plebs confertim ingressa est. Convivisque ex suâ dignitate per mensas singulas ordine distributis, delicatissima cujusque generis cibi potusque genera ab Archiepiscopi famulis, qui soli ministrabant, adhibebantur. Convivarum autem accubationes ob eorum multitudinem crebrò iterabantur; sed his publicorum judiciorum temporibus, fœminis in interiora palatii loca ad lectissimam suam conjugem receptis, convivium ex viris constabat. Alias enim (ut mox dicemus) viros et uxores conviviis suis adhibebat. Quod quidem convivium, ob dapium copiam ac delectum, ejusque ordinem, affluentiam, administrationem, et gratissimum erga suos Cantios, omnium ab omnibus ordinibus summâ humanitate acceptum, crebrisque sermonibus repetitum est.

Hâc autem epulari comitate, pari multitudine ac frequentiâ, etiam aliàs usus est. Sed quia jam omnium ordinum per totum Cantium conventus et concursus factus est, hæc celeberrima et abundantissima visa est. In festo enim Pentecostes antecedente, Archiepiscopus ad clerum et populum civitatis Cantuariensis de verbo Dei in ecclesiâ suâ metropoliticâ habuit orationem è suggestu. Quâ finitâ, et sacrâ Synaxi participatâ, à Decano atque Clericis, à Prætore civibusque illius urbis, nonnullisque viris comitatus Cantii generosis, ad prandium et convivium invitatis, domum deductus est. In his epulis, quæ triduo duraverunt, Archiepiscopus in medio ad supremam mensam sedebat. A cujus dextris urbanus Prætor atque viri ex utraque parte, eisque è regione fœminæ ex altera parte, decumbebant. Reliquas

in aulæ longitudinem porrectas mensas viri à dextris, et mulieres à sinistris occupabant. Ut convivarum accubatio, instar virorum atque fœminarum ex adverso et regione collocatarum linearum, videri possit. Quam accumbendi rationem in honorem regiæ majestatis statuit, quod sub eâ regni dominâ, à Pontificiorum minis ac sævitiâ liberatus, ad archiepiscopale culmen pervenisset.

Eundem etiam convivii morem, in festo sanctæ et individuæ Trinitatis, in illustrissimi Regis Henrici VIII. memoriam, ultimi ecclesiæ Cantuariensis instauratoris, morumque atque rituum ecclesiasticorum optimi censoris, servavit. Quo die pro populi concione, edito verbo Dei, Archiepiscopus in sacrâ Synaxi mysticum panem populo distribuit; et ad suum palatium, à clero atque populo Cantuariensis civitatis, ad epulas præfatas ductus est.

Anno Dom. 1566. consecravit Nicolaum Robinson, Sacræ Theologiæ Professorem, Episcopum Bangorensem, virum prudentem, et illis humanioribus literis atque theologiâ non minus excultum, quàm Latinâ patriâque linguâ facundum. Hic à Cantabrigiensi Academiâ profectus, ubi in Mariæ regno multas a Pontificiis illatas calamitates passus est, hujus Archiepiscopi domesticus Capellanus fuit.

Anno Dom. 1567. confirmavit Henricum Curwin, Legum Doctorem, Oxoniensem Episcopum. Hic Dubliniensis in Hiberniâ fuit Archiepiscopus, illiusque insulæ Cancellarius: vir in jure civili peritus. Cumque eo munere multis annis 158
præclarè functus esset, senectute jam ingravescente, patriam repetiit, et Reginæ Elizabethæ gratiâ ad Oxoniensem episcopatum translatus est.

Anno Dom. 1569. consecravit Richardum Rogers, Sacræ Theologiæ Baccalaureum, Episcopum Suffraganeum Dovoriensem.

Anno Dom. 1570. rediit Cantuariam, et die Ascensionis, in ecclesiâ metropoliticâ Cantuariensem populum atque clerum divino sermone pavit: dieque Pentecostes, biduoque sequenti lautum convivium in aulâ palatii, eo quem suprà descripsimus ordine, civibus Cantuariensibus utriusque sexus, exhibuit.

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Eodemque anno, prædecessorum suorum vetus exemplum, longævo tempore intermissum, in sacrandis Episcopis renovavit. Cum enim antiquitus ad metropoliticam ecclesiam Cantuariensem, ex jure atque privilegio, Episcopi accessissent consecratum, hic mos desuetudine pœne amissus est. Itaque cum Edmundus Grindal, Londinensis Episcopus (de quo anteà diximus) ad archiepiscopatum Eboracensem postulatus; et Richardus Curteis, Episcopus Cicestrensis electus esset, hujus consecrationem, et illius confirmationem, ex veteri more atque jure voluit Cantuariæ celebrari. Itaque in festo Trinitatis, in quo Richardus Curteis (qui etiam fuit Capellanus suus) gratis sine debitâ et consuetâ remuneratione consecratus est; verbo divino per Cantuariensem Decanum, virum doctum et facundum, è suggestu prædicato, et Cœna Domini celebrata, in memoriam illustrissimi antedicti Regis Henrici VIII. qui illam ecclesiam, exclusis monachis, reformavit, convivium, in aulâ palatii magnificè atque splendidè apparatum, celebravit. Hoc convivium merito suo archiepiscopale dicendum est, quia ab Archiepiscopo Cantuariensi Archiepiscopus Eboracensis invitatus est. Intererant autem huic convivio præter Eboracensem, Robertus Horn, Wintoniensis Episcopus, et Edmundus Ghest, tunc Roffensis, necnon Richardus Curteis Cicestrensis jam consecratus: qui, cum illius civitatis convivis honoratioribus, superiores antè mensas occupabant, reliquæ mensæ à toto ecclesiæ metropoliticæ clero, adhibitis etiam cujuscunque generis illius ecclesiæ ministris et hominibus, ipsisque adeo pueris, tenebantur, ut illius inclytissimi Regis Henrici VIII. tam sanctum piumque institutum memoriâ renovarent, atque conservarent. In remotioribus autem atque imâ aulâ positis mensis, utriusque sexus pauperes ex hospitiis S. Johannis de Harbaldowne vocati, sedebant. Ut eorum inter epulandum intuitu et aspectu, hi Archiepiscopi et Episcopi ad summum dignitatis gradum, ex magnis calamitatibus perducti, tam misericordis Domini, qui eos liberavit, meminisse poterint.

Die vero sequente, qui fuit dies Lunæ, in ecclesiâ metropoliticâ Cantuariensi Edmundum Grindal, Eboracensem

Archiepiscopum confirmavit, et in suæ sedis possessionem induxit, in copiosâ spectabilium virorum præsentiâ, et adhibitis Roberto Horn ac Edmundo Ghest, Wintoniensi atque Roffensi Episcopis. Hic Edmundus Grindal in Academiâ etiam Cantabrigiensi, et aulâ Pembrochianâ, cujus rustica prædia, collegii Corporis Christi, unde Matthæus profectus est, prædiis adjuncta sunt, Edwardi Regis VI. temporibus, tempore, ætate atque gradu minor vixit. Sed percommodè et opportunè accidit reip. ut Reginæ Elizabethæ tempore, utrique eundem pœnè gradum archiepiscopalem scanderent.

Eodem anno, tertio die mensis Julii visitationem suam ordinariam, precibus in metropoliticæ ecclesiæ choro perlectis, concioneque per Capellanum quendam suum habitâ, in domo capitulari, præsentibus tam Decano atque Clero, quàm permultis oppidanis, inchoavit: eandemque, multis intermissis continuationibus, in 22. ejusdem mensis diem distulit. Quo die injunctiones salubres, multisque de causis populo atque clero Cantuariæ suæ diocesis necessarias, promulgavit, eisque servandas tradidit. Hæc ultima fuit suæ visitationis sessio.

Undecimo autem dicti mensis die, cum judices (de quibus antè dictum est) et Vicecomes, atque cum generosis plebs ad ea judicia, quas *Assisas* vocant, Cantuariam advenissent, edidit rursus in aulâ suâ palatinâ, eodem ordine, eâdemque 159
celebritate, quam suprà retulimus, magnificè instructum et apparatum convivium.

Dieque Jovis sequente, Edwinus Sands à Wigorniensi sede ad Londinensem postulatus, Cantuariam venit ad Archiepiscopum visendum. A quo perbenignè ac liberaliter acceptus est. Ibi cum bidui moram fecisset, die Sabbati discessit manè, Procuratoribusque pro eo intervenientibus, eodem die postulatio sui Londini confirmata est.

His Cantuariæ negotiis finitis, eâ urbe decedit, et cum toto suo famulatu ad Sittingborn profectus est. Postridie ad Gravesend meridie venit. Ibi pransus per Thamesim fluvium, suas ædes, Lamethi positas, cum totâ familiâ, salvus linteribus perductus est.

Sed ejus redditus fuit hac causâ tristissimus, quòd brevi

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posteà ad dilectissimæ suæ conjugis funera venit. Cujus ideo fuit ei acerbior, quòd ejus erga se intimum ac conjugalem amorem, tam in secundis quàm adversis rebus perspexerat.

Fuit enim ea semper muliebri obsequio atque verecundiâ, ut Ridleius Londinensis Episcopus, de cujus vitâ et martyrio in Reginaldi narratione dictum est, quanquam ex professo cœlibatum sequutus abstinuit à nuptiis, tamen accedens Cantabrigiam, cum jam Londinensis esset Episcopus, cum sæpius ad collegium Corporis Christi à Matthæo, qui tum (ut diximus ei præfuerat) invitaretur, perspectâ in muliebri venustate tantâ gravitate atque prudentiâ, quasi Matthæi gratulans nuptiis, sibique quærens similes, rogavit, *An sororem haberet sibi similem?* Deinde, sequutis illis conjugato clero Mariæ ærumnosis temporibus, tanto fuit solatio marito, ut omnium dignitatum et possessionum amissionem ne molestam quidem ejus consuetudine sibi putavit. Educavitque tum eâ felicitate liberos, ut quanquam invisum tum esset, sacerdotis dici aut haberi filius, hos tamen à tam prudenti matre, tam piè et liberaliter educatos ipsi Pontificii infesti sacerdotum nuptiis, adamarent. Nec minus in adversis consolatrix, quàm in secundis adjutrix marito fuit. Quicquid enim magnificè atque excelsè agere voluit, ad quod naturâ et consuetudine suâ semper propensus fuit, illa eum consilio, operâ, totisque suis viribus juvit; ut in his splendidis egregiisque conviviis atque structuris, in quibus transigendis ei cum marito semper consentienti conjugi, neque voluntas defuit, neque industria.

Sed hanc 17. die Augusti ex Dei voluntate, cum 51 annos vixisset, dissolvi oportuit, et esse cum Christo. Quod et ipsa optavit anteà sæpius; novissimeque cum Cantuariam reliquit, quasi non reditura, Lametham profecta est. Quò cum pervenisset, correpta communi quæ per populum ferebatur febri, in ægritudine tolerans, de resurrectione atque vitâ æternâ certa, animam cum gaudio Deo Creatori efflavit 17. Augusti die, horâ meridianâ 12. Corpus ejus jacet intra ecclesiæ parochialis parietes Lamethi, in sacello, cujus jus ad ædes Norfolciensium Ducum, quarum ipsa legitimam,

permissu viri, hæreditatem viva nacta est. Ejus tumulo hanc aureis literis insculptam sententiam, illi et sibi, in spem resurrectionis, maritus posuit:

Qui credit in me non morietur in æternum.

Eodem etiam anno Nicolaum Bullingham, Legum Doctorem, a sede Lincolniensi postulatum, in Wigorniensi episcopatu confirmavit, 26. die Januarii. In cujus locum Thomam Cooperum, Sacræ Theologiæ Professorem, Lincolniensem Episcopum Lamethi consecravit. Hic Thomas Magdalenensis Ludimagister, Oxonii diu tenui fortunâ fuit, sed ob linguæ Latinæ atque humanarum artium peritiam, in summâ omnium eruditorum benevolentiâ laudeque vixit. Eâque famâ ac celebritate Reginæ notus collegii Christi, Oxonii, et ecclesiæ cathedralis Glocestrensis Decanus constitutus est. Tum Procancellarius Oxoniensis Academiæ, ab illustrissimo Comite Leicestrensi ejusdem Academiæ Cancellario deputatus; et à privatâ vitâ ad publicum gerendum magistratum perductus, proverbium illud exemplo probavit suo; *magistratum virum indicare.* Quem tantâ prudentiâ gessit, ut latentem ibi pontificiam factionem extirparet atque profligaret, et permultos ad theologiæ studium incenderet; desides verò et luxui deditos penitus exterminaret et abigeret. Idemque suscepto ministerio, diligentiam, facundiam 160
et scientiam summam, in divino verbo declarando, ostendit.

Post hunc consecratum, Wilhelmus Bradbridge, Sacræ Theologiæ Professor, Decanus Salisburiensis, Exoniensis Episcopus 18. mensis Martii eodem anno, Lamethi etiam consecratus est.

His tam doctorum Patrum consecrationibus et confirmationibus, cum sibi felicissimus Matthæus visus est, accidit ei subita et inexpectata calamitas, ex charissimi sui fratris, Johannis Juell Salisburiensis Episcopi, immaturâ morte. Hic, acceptâ ab Archiepiscopo Matthæo Bristoliensis diocesis jam vacantis visitandæ potestate, cum jam esset in itinere, in quadam Wiltoniensis comitatus villâ, quæ Moncton Farley nuncupatur, 13. mille passubus à Bristoliâ distante, 23. Septembris 1571. obiit. Pridieque in alterâ domo suâ, cum æger esset, testamentum suum rescribi, atque confirmari

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jussit. In quo verè testatur, conscientiâ sibi testimonium perhibente, quàm vigilantem et perpetuam operam in Christi Evangelio propagando posuerit, spemque certam se habere, operas et vigilias suas, populo Christiano acceptas et gratas fore. De hujus scriptis operibus antea diximus, quibus memoriam atque desiderium sui reliquit posteris. Et quanquam nobis immortalitate dignus visus sit, illa tamen summa dies atque mors omnibus hominibus sine ullo discrimine, tanquam inevitabile fatum, constituta est. Nam ut unus est ad vitam omnibus ingressus, sic similis omnibus exitus. Doctusque pariter ac indoctus juxta humanæ naturæ morem moritur. Sed hic ut carnem Deo placens sustinuit, ita eandem hilariter fidenterque dissolvit, divinâ fretus misericordiâ, cui se ex imo commisit pectore; ut, in ejus sinu et amplexibus, perenni nec unquam desiturâ lætitiâ frueretur.

Matthæus, cum ab istius Juelli mœrore aliquandiu recrearetur, animum ad reparandas et ornandas suas ædes Lamethi adhibuit. Itaque eodem anno magnam illius domus aulam scindulis retexit. Pontem oblongum, et in Thamesim fluvium porrectum, quo lintres appellere solent, ex integro confecit. Solarium insigne et elaboratum in horto positum, Thomæ Cranmeri quondam Cantuariensis Archiepiscopi sumptibus, et Johannis Poneti Sacræ Theologiæ Professoris, Wintoniensis Episcopi, qui regno Mariæ Argentorati 1555. in exilio obiit, peritiâ olim fabricatum, et diuturnitate pœnè deletum, ad veterem formam artemque restituit. Duos aquæ haustus, unum in horto, alterum ad communem familiæ usum, in interiori claustro situm, refecit.

Eodemque anno novam plateam ab occiduâ templi Beatæ Mariæ parte, ad publicarum Scholarum portas, recta ductam, et pavimentis sterni, et muris lateritiis ex utraque parte extructis muniri, Cantabrigiæ procuravit.

Quo etiam anno, mense Martio, Edmundum Ghest, Episcopum Roffensem, et Cantuariensis archidiaconatus Commendatarium, ad Sarisburiensem postulatum, Lamethi confirmavit. Et quia Archidiaconus Cant. cujus munus est Episcopos consecratos in episcopatus sui possessionem in-

ducere, esse jam desiit, ab eodem Archiepiscopo, per Procuratorem inductus est.

Postea vero eodem loco, tertio nonas Martii (qui fuit Dominicus dies Quadragesimæ tertius) Johannem Freake, Sacræ Theologiæ Professorem, Sarisburiensem Decanum, virum pium, doctum atque gravem, consecravit Roffensem Episcopum: qui in dicti episcopatus possessionem per Procuratorem introductus est. Huic consecrationi Robertus Wintoniensis, et Edmundus Sarisburiensis Episcopi interfuere.

Anno Dom. 1572, cum inter cæteras gravissimas occupationes, in quibus assiduè continenterque versatus sit, ne ab ædibus suis tuendis atque reficiendis poterat cessare, Lamethi subterraneos canales, quibus illius domus secessus omnes atque infimæ sentinæ ab omni fæce atque sorde singulis Thamesis fluentis ac refluentis vicissitudinibus perpurgantur, abstergi et mundari fecit. Cujus rei sumptus, etsi magnus fuit, tamen ad influentis aquæ ingressum atque recessum, illiusque domus salubritatem amœnitatemque profuit.

Hoc autem loco non est summo silentio pertranseundum, quâ comitate atque munificentiâ, ipsos adversarios, aliosque qui in suam custodiam, Reginæ præcepto, traditi essent, semper accepit atque tractavit.

Adversarios sine lucta vel acri contentione, lenitate atque 161
benignitate sua solita, prudenti usus raroque sermone, a quibusdam, hiisque maximis erroribus papismi, avertit, pœneque in evangelicam traduxit sententiam. Dati a regia majestate sunt in ejus custodiam, ob prædicti juramenti recusationem atque contumaciam, viri ex Pontificiis lectissimi hi.

Cutbertus Tunstallus, Dunelmensis Episcopus; quo nemo omni disciplinarum genere doctior, aut in jure civili, pontificioque peritior, aut in civili administratione prudentior, in Angliâ fuit. Idem Cutbertus, anteà juvenis ex Academiæ Cantabrigiensis spatiis ad Waramum quondam Cant. Archiepiscopum eductus, ejusque Vicarius in spiritualibus Generalis fuerat, ab eoque Henrico Regi Octavo quasi manu

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deductus, atque traditus. Cujus crebras legationes, summa fide et prudentia ad plerosque Christiani orbis principes, tanta laude et celebritate obiit, ut fama ubique notus et pervulgatus fuerit. Rex eum primò archivis suæ Cancellariæ custodiendis atque proferendis præposuit. Quem qui gerit magistratum, Magister seu Custos Rotulorum appellatur. Deinde ad Londinensem episcopatum evexit; et ab eo demum ad Dunelmensem transtulit. Hic, opera Matthæi, a multis papisticis nugis, quas Maria regnante sequutus est, prorsus abductus fuit, papalemque, tam ambitiosè dilatatam, potentiam, planè a Christianorum cervicibus depellendam, et suæ, nempe Romanæ, urbis atque diocesis finibus concludendam, affirmavit. Id quod antè Henrico Rege regnante, qui primus eandem potentiam labefactavit, regnoque ejecit, vehementissime, doctissimeque pro concione suasit, scriptisque ad Reginaldum Polum, tunc Papæ causâ in Italia profugum, posteà Cardinalem et Cantuariensem Archiepiscopum, eruditissimis ea de re literis, quid divino verbo consentaneum senserat, declaravit. In articulis tamen quibusdam ecclesiasticis adhuc firmiter hæsit, etsi Clericorum conjugia lege divinâ licita ac permissa statuerit. Hic in summâ senectute Lamethi in archiepiscopalibus ædibus mortuus est, et in choro parochialis ejusdem ecclesiæ, Matthæi sumptibus, honorificè humatus, in pulvere jacet.

Thomas Thyrlby, Eliensis Episcopus, qui tam ex jure quàm ex usu rerum diuturno, multis obeundis legationibus, prudentiam et experientiam summam collegisset, in Academiâ Cantabrigiensi ubi et natus est, literis et jure in aulâ Trinitatis institutis, et collegii societate, Doctorisque gradu donatus, ad Henrici Regis servitium evocatus, ab eo Westmonasteriensis Episcopus creatus est: ac deinde ad Norvicensem traductus, posteà regnante Maria, quæ eum intimis regni consiliis adhibuit, ad Eliensem episcopatum translatus est.

Cum hoc unà Matthæi custodiæ datus est Johannes Boxall, Sacræ Theologiæ Professor, ab Oxoniensi Academiâ e Novo Collegio profectus; Decanus tam Petriburgensis quàm Norvicensis ecclesiæ, et Reginæ Mariæ pariter Secretarius

atque Consiliarius fuerat. Qui etsi in luctuoso illo et calamitoso Mariæ regno authoritate summâ atque gratiâ valeret, tamen a crudeli Christianorum mactatione, et manum et consensum cohibuit. Ideoque Matthæus eum in suâ jam potestate positum, summâ humanitate tractavit. Inerat enim ei tanquam a naturâ ingenita modestia comitasque summa, quâ quoscunque notos ad se diligendum astrinxit, obierunt in hâc custodiâ utrique. Ille in choro ecclesiæ parochialis Lamethanæ sepultus est. Hic jam æger et febri quassatus, ad familiarem quendam suum Londinum migravit: in cujus ædibus paulo post ex eadem febri interiit. Hos tres Matthæus non minus honoris causâ, quàm quod viri tantâ dignitate et doctrinâ eminentes, mansuetudine, naturæque placabilitate tantâ essent, ut eorum consuetudine delectaretur, suæ mensæ epulari convivas sæpissimè esse voluit assiduos.

Ob similem etiam pontificiam pertinaciam Richardus Smithe, Theologiæ Professor, ejusdemque Regius Oxonii Prælector, necnon D. Tresham Oxoniensis Academiæ Procancellarius, in ejus custodiam a Reginâ positi sunt. Richardus Smithe, in sacerdotum conjugia, libro scripto, typisque divulgato, acerrimè debacchatus est. Quem librum, permultosque alios errores pontificios Matthæi suasionibus resipiscens, detestatus est. Quam detestationem Oxonii in 162
eadem scholâ, in quâ theologiam publicè prius docuerat, promulgavit; eumque librum a se temerè, exercendi atque ostentandi ingenii sui causâ, compositum affirmavit: et siquis de his dogmatibus, quæ ille revocavit, dubitaret, petiit, ut ad se accederent. Paratum enim esse se, et instructum optimis rationibus satisfacere singulis, aliquâ hæsitatione perturbatis, edixit. D. Tresham, fide jussoribus datis, ne quicquam dicto aut facto pro Pontificiis contra religionem attemptaret, e custodiâ libertati suæ permissus atque relaxatus est.

Commissi etiam et alii Matthæo sunt. E. Ricæus Armiger; qui regnante Mariâ in aulâ potens fuit: sed in pontificiâ sententiâ pertinacem Matthæus ita mitigavit, ut erro-

BOOK IV. rem suum lachrymis abundè fusis fateretur. Itaque custodiâ solutus est, et migravit ad sua.

Henricus Howard, Thomæ Norfolciensis quondam Ducis, frater, sub eo tempore, quo Dux capite damnatus et mulctatus fuit, Reginæ jussu, in Matthæi custodiam deductus. Quem non modo ob familiæ gentisque nobilitatem et splendorem, sed ob indolem et doctrinam, quam in Academiâ Cantabrigiensi magnâ sedulitate et diuturno studio adolescens acquisierat, perhonorificè semper, cum eâ qua decuit cautione et observatione, tractavit: id quod in omnibus suæ custodiæ commissis prospexit semper; ut pro cujusque personæ dignitate singulis, non modo commoda atque necessaria, sed exquisita atque lauta, gratis ministrarentur.

[*Hic intervenit hiatus duarum pene paginarum.*]

Jam de interiori hujus Archiepiscopi vitâ, consuetudineque pauca dicamus.

Cum ab ineunte ætate, omniumque suarum dignitatum administratione, tum in hoc archiepiscopatu, tantâ cum laude felicitateque gerendo, semper cum liberalitate cautionem ac parsimoniam, tanquam suæ benignitatis thesauros, conjunxit. Alioquin nec ad mercedes famulorum, nec ad sui corporis cultum, nec ad eos ædificandi atque reparandi tam profusos sumptus, nec ad alendos liberos, nec ad eam munificentiam, quæ sæpissimè affecit alienos, nec ad tam lautam et exquisitam administrandam familiam, archiepiscopatus vectigalia, valdè jam diminuta, suffecissent. His, cum quibus ad obsonia, victualia, vel ad res quascunque familiares comparandas, intercessit ei commercium, pecuniam debitam, aut statim repræsentavit, aut diem dixit, vel unius septimanæ, vel ad summum, idque perrarò trimestris spacii, statutoque die nunquam creditorem fefellit. Ita nunquam a quoquam creditore interpellatus est, summaque ratione atque studio prospexit, ne in ære alieno hæreret; ut mente liberâ et quietâ, securâque conscientiâ, obiret honesta Deoque grata munera, neve si morte a vivis abduceretur, dis-

solvendi sui æris procrastinatio, diuturno incommodo aut jacturæ foret creditoribus.

Servorum stipendia, quæ majora quàm cujusquam antegressi Archiepiscopi fuerunt, indigentioribus, et his quorum diligentiam fidemque in mandatis suis peragendis perspexerat, sæpè auxit.

Sermone inter epulandum moderato, sed hilari ac faceto, usus est: in eoque convivarum rationem habuit. Quos etiam, si taciturniores essent, captatâ ex aliquâ re præsenti occasione, ad colloquendum provocare consuevit; permisitque ut libera esset omnibus vicissitudo colloquendi. Si, quod ei semper in usu fuit, de sacris Scripturis, aut rebus gravioribus, oriretur communicatio, perpensis eorum sententiis, qui aliquid dicere volebant, sententiam suam mirâ gravitate et facilitate intelligentissimè proferebat.

Vestitu gravi et decenti, formâque clericali composito, semper usus est. Sed holosericis, temporum magis necessitate, usuque diurno, qui in Anglicano clero diu antè inveteravisset, quàm suâ voluntate, sæpiùs amictus est; ut de Cardinali Wolseo Eboracensi Archiepiscopo, qui in suam familiam holoserica indumenta, tanquam Asiaticum luxum, primus introduxit, unde tanquam ob origine et exemplo, in totum Anglicanum clerum promanarunt, quæ jam deponi vix aut ne vix quidem possunt, sæpe conquestus est.

Ludis, mimis, atque jocis, iisque venationis et aucupii, 163
similiumque rerum oblectationibus, quibus molliores animi à rebus gerendis abducuntur, ne juvenis quidem se recreari permisit.

Parcè semper, modico sumpto vino, convivatus est. Qua victus temperantia atque modo, ad studia, meditationes, deliberationes, omnesque pias et præclaras actiones, se semper integrum promptumque servavit. In quibus, opere nunquam intermisso, tam assiduus fuit, ut sæpe in febriculas lassus et defatigatus incideret.

Ingravescente etiam senili ætate, calculo sæpe, et interdum podagrâ laboravit. Semper sibi ante animum proposuit, rerum humanarum fragilitatem, hujusque vitæ incertam conditionem. Quare res suas omnes ita disposuit, ut si diutius

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illi vivendum sit, nunc auctis, nunc minutis sumptibus, suppetere sibi ad tantam dignitatem sustinendam satis possit; sin moriendum, æquissimo facillimoque animo vitâ cederet. Atque hunc animi sensum fuisse, hinc colligi potest, quòd ex omnibus Scripturarum sententiis, hanc unam ex Johanne Apostolo sumptam, et multo sermone frequentavit, et undique in vitreis fenestris infigi curavit, *Mundus transit, et concupiscentia ejus.* Quâ etiam sententiâ insignia sua circumscripsit: ut tam oculi quàm aures suæ eâdem indies complerentur; ipsoque assiduè et indesinenter de vanissimâ hujus mundi conditione contemnendâ, et de fide in Deo solo collocandâ, seque ad ejus solius voluntatem componendo, admoneretur. Id quod ut in se firmaret certius, et meditaretur altius, in archiepiscopali suo sigillo ultimi judicii figuram impingi et describi fecit: ubi Christus gloriose, et cum majestate vivos atque redivivos judicaturus, sedet, electisque hanc vocem consolationis plenam, *Venite benedicti*, alteramque funestam et exitiosam rejectis et reprobatis, *Ite maledicti*, proferens; cum sepultorum è monumentis resuscitatorum, et ad illud tremendum tribunal accedentium, imaginibus.

Et quia homines, in dignitatis apice culmineque positos, plerique adulatione et obsequio magis quàm veritate colunt, paucique, qui ad eorum secretiora consilia adhibentur, eos liberè et audacter audent arguere atque admonere, opportunè evenit, cum illi ab Haroldo seu Feciali, Reginæ mandato, insignia designanda essent, qui antiquissimam suam gentem et stirpem ex illorum more et peritiâ exquisivit, in-
109 vestigatum atque repertum est, clavium jus ex primâ sui gente ac origine ad insignia majorum pertinuisse: indeque ad se hæreditario ac primævo jure, ex longâ antiquitate ducto, pertinere. Claves autem hi terni fuerunt: quibus addita, ex Reginæ mandato, triplex stella fuit; quia illa ad hanc eum celsitudinem evexit. Itaque his clavium atque stellarum notis insignitus, quarum illas à majoribus, has à principis beneficio accepit, existimavit se divinitus, et tanquam oraculo admonitum, pastoralis sui muneris ac officii perpetuo meminisse oportere. Clavium enim ternum nume-

rum illam Christi stipulationem à Petro, in cujus nomine ac personâ clavium cœlestium potestas Ecclesiæ data est, ter exactam, significari. Parem autem stellarum numerum, ordinis atque dignitatis suæ illustrem splendorem et excellentiam, qua eum cæteris in vitæ sinceritate prælucere deceat, ostendere. Ut a Daniele his verbis expressum est: *Qui docti fuerunt, fulgebunt quasi splendor firmamenti.* Itaque his insignibus, quæ alios gloriolâ incendunt, magis quàm re quacunque (honestâ) venit in cogitationem tanti muneris et amplitudinis administrandæ. Ut enim claves ligandi et absolvendi potestatem, stellæque vitæ atque doctrinæ integritatem ostendunt, sic ille se in hoc summo magistratu gessit, ut regnum Dei ingredi volentibus januam clavibus operiret, et crassis Pontificiorum tenebris atque erroribus fugatis, Evangelii luce, tanquam orientali stellâ præeunte, cæcos ad verbi divini lumen duceret. Atque hæc insignia, quanquam et à majoribus acceptæ, et Reginæ beneficio, suisque in remp. meritis acquisitæ, nobilitatis sint indicia, tamen eadem monitoria sibi magis quam illustria et excelsa putavit; et ut famam, amplitudinem, dignitatem ac potentiam, quæ cæteri magni æstimant; utque cætera quæcunque mundana, fragilia et caduca, modicoque tempore peritura, contempsit. Quæ omnia illecebras atque blanditias inanes, quibus sancti à Deo abducuntur, et in humanis concupiscentiis acquiescunt, existimavit. Sed assentiens S. Paulo non habere se hic perennem civitatem, optavit ex ejus sententiâ futuram, quæ sine tempore æterna futura est. Carnem, eique adhærentia, ut gramen, ex divini verbi præscripto, despexit. 164

De his suis insignibus Gualterus Haddon, Legum Doctor, supplicium libellorum à Reginâ Magister, et curiæ prærogative à Matthæo constitutus judex, vir eloquentiâ et auctoritate singulari, hæc edidit carmina.

Sunt antiquorum claves monumenta parentum,
Venit ab augustâ Principe stella triplex.
Sic benè conspirant virtus, doctrina, potestas,
Et placidæ pacis semina læta serunt.
Sed tamen ad finem decurrunt gaudia vitæ,
Ac homo pulvis erit, pulvis ut antè fuit.

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Atque sanè, quia permulti solent, viris in authoritate præsentibus, anteactorum aut absentium laude et comparatione, derogare, eosque ad invidiam magis quàm ad veritatem anteferre; videamus, quid fuit in antecedentium Archiepiscoporum vitâ atque moribus tam egregium et excellens, quod in hoc potuit desiderari. Et quia infinitior hic videtur campus, quàm qui in tam modicâ historiolâ possit peragrari, excurrendum enim esset ad recitatas omnes Episcoporum vitas, rem tantam arctius, ita ut nihil lateat, complectamur. Etenim si hæc potissimum in hominibus spectanda, et admiranda sunt, qua quisque sit religione in Deum, et benignitate erga proximum, quamque prudenter, justè, constanter, et moderatè hujus vitæ curriculum transigat, quid vel ipsi æmuli, quos sibi virtus paravit (nam osorem sui, præter religionis et reip. hostes, neminem habuit) ullo judicio potuerunt reprehendere. Æqui autem omnes, atque candidi alienæ vitæ censores, ejusque vitæ exploratores seduli, hæc, tam summa in uno viro sic conjuncta et copulata, eademque ad summam senectutem perducta, bona, non commemoranda modo, sed stupescenda putabant.

Imum enim Dei sensum assiduus ille cultus indicavit, charitatemque benignitas, et de bonis omnibus benè merendi studium. Tum tam varii, graves, et ancipites, inconstantium temporum casus, sine conscientiæ, bonæque famæ discrimine, vitati, prudentiam; acta publica, justitiam; in quibus neminem unquam læsit, aut cujusquam jus violari permisit. Perseverantiam et constantiam, quæ sunt fortitudinis, ostendit æquabilis illa adversarum perinde ac secundarum rerum tolerantia; ut neque illis debilitatus atque fractus, neque his elatus, à quoquam unquam putaretur. Omnis autem moderatio, victusque ac vestitus continentia, in ipsâ summâ affluentiâ, enituit in eo maxime. Cujus quidem virtutis hæc in eo nota certissima fuit, quod non modo à læsione, sed ab offensione cujusquam fuit totus alienus, totusque in conjungendis his, qui abalienati aut disjuncti essent, occupatus. At vero cum singulorum laus in aliquas malevolorum voculas incurrat, in hoc sanè nihil reprehensum est, quàm id quod inconstans et bilingue vulgus solet in

universo clero taxare, Presbyteros jam conjugatos liberis locupletandis studentes, non tam esse munificos in extraneos. Laudat Erasmus suum Waramum, quod triginta aureorum tantum summa (quanquam locuples illi tum fuerit sedes ista) parvæ sanè morienti superessent, ex tantâ abundantiâ, copiæ. At idem non commemorat quantas hæreditates atque possessiones consanguineis suis paraverat vivus: è quibus unum, ipsi Erasmo notum, ad equestrem ordinem evexerat. Hæc non vident hi, qui, imperitiâ vel invidiâ ducti, feruntur in clerum; quosque ne propriæ quidem levitatis et inconstantiæ pudet, qui dum conjugia permittunt, ab eorum curâ, quos procreaverunt, abduci parentes velint. Quibus necessaria vitæ præsidia providere, non naturâ magis, quàm ipsâ lege tenentur; si modo sine ecclesiarum, quibus præsunt, detrimento, hoc facere commodè possint. In quo sanè non minorem in suos amorem et charitatem, quàm in omnibus archiepiscopalibus gerendis negotiis integritatem, Matthæus edidit. BOOK IV.

Quòd neque familiæ dignitate atque magnificentia, neque eleemosynarum profusione, neque in exteros benignitate, neque servorum famulorumque retributione, nec in viros eruditos munificentia, neque in Academias, et potissimum Corporis Christi collegium, quod magnis sumptibus remuneravit, gratitudine, nec de nobilibus, generosis atque aulicis sua largitione benè merendi voluntate omissâ, ecclesiasticis etiam facultatibus aut possessionibus haud detractis, non ad illam Pontificiorum amplitudinem, sed ad benè satisque è generosorum consuetudine vivendum, prospexit liberis, archiepiscopalibus omnibus commodis atque juribus uberioribus, ordineque magis dispositis, quam ipsemet ea nactus sit, posteritati reservatis. 165

Scripsit sermone Anglico librum pereruditum de clericorum conjugiis, tam jure divino quàm jure regni licitis ac permissis: qui omnium, qui de eo argumento scripti sunt, Anglicano clero accommodatissimus et utilissimus liber est. Nihil enim prætermissum est eorum quæ, ex antiquissimis regni historiis, ad eam rem desiderari possunt.

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Psalmos item Davidicos elegantissimo metro Anglico, in tres partes divisos, quarum unaquæque quinquaginta Psalmos continet, edidit.

Hos libros, ad leniendum suum in illâ Marianâ persecutione mœrorem; aliosque nonnullos, quos non divulgavit, conscripsit.

Senectutem, quam hilarem ac jucundam sensit, in exquirendis accuratioribus doctorum sui temporis sententiis, easque cum antiquioribus auctoribus conferendis, et investigandis antiquissimis veterum scriptorum monumentis nondum editis; et his potissimùm, quæ antiquis Britonum et Saxonum temporibus scripta, de Anglicanâ Ecclesiâ tractant, contrivit. In quibus eruendis, edendis et conservandis, magnos labores atque sumptus sustinuit. Obtentâ enim a regiâ majestate atque consiliariis assiduis suis precibus licentiâ, designavit quosdam, quibus authoritatem dabat, eadem per totam Angliam exquirendi, et ad se ducendi: quæ cum nactus esset, dispersa et inculta, voluminibus collecta ligari et membranis tegi, mandavit. Nonnulla etiam typis excusa evulgavit; ut Matthæum Paris. Monachum S. Albani, et Matthæum Florilegum, seu Westmon. Monachum S. Petri. Edidit etiam quatuor Evangelia Saxonico idiomate: ut liqueret Scripturas anteà fuisse, vulgari sermone, Anglicano populo notas. Cumque sacrorum bibliorum Anglicana editio, quæ in singulis ecclesiis ex statuto collocanda fuit, jam propè deleta, defecisset, novis typis magnitudine usitata, aut paulò grandiori, rursus cudi curavit. Sed pristinam illam Anglicam versionem prius totam pio judicio examinavit, adhibitis sibi literatis suis Capellanis, quorum semper optimum delectum ex academiis, ad se sumpsit, nec non fratrum suorum Episcoporum, aliorumque doctorum hominum adjumento; quibuscum cupidè atque studiosè egit, ut hunc tam divinum laborem secum communicarent. Itaque ex hac vigili, ac à tam doctis patribus atque viris participatâ industriâ, prodiit altera Bibliorum emendatior, et elegantioribus typis exposita, editio; his omnibus grata, qui Deum colere, Principi obtemperare, et patriam suis viribus juvare cupiunt;

aut qui Christi indulgentiæ confisi, animarum suarum salutem, et æternæ vitæ gaudium optant. Hanc autem editionem iterum recognovit atque auxit.

Hoc opere perfecto, cum satis diu sibi, vel naturæ, vel laboribus suis vixisse visus est, alterius vitæ desiderio, dissolvi cupiit, et esse cum Christo; secumque repetiit illud Simeonis in Evangelista dictum; *Nunc dimittis servum tuum, Domine; quia viderunt oculi mei salutare tuum.* Itaque quasi mortis hora jam instaret, de bonis quæ supererant, piè testatus est: tum funeris ordinem modumque descripsit; tertiò, tumulum sibi ex atro marmore condidit, operâ non adeo exquisitâ, sed planâ, rectâ atque simplici. Satis enim sibi putavit, ex ejus intuitu et aspectu, mortis perpetuam cogitationem animo percipere atque volvere; tum posteritati indicare, quem locum, principis beneficio, in Christianâ rep. vivus tenuisset. Quam etiam commentationem, ex epitaphio ab Waltero Haddono carmine condito, et in tumulo insculpto, sæpè accepit. In quo etsi Haddoni præconium majus esse fateatur, quàm ipse jure vendicare sibi possit; tamen ex tam amicâ et honorificâ commendatione, instigari se et impelli putavit, ut si assequi et attingere tantam præstantiam non possit, ad eandem totis suis viribus in omni re- 166
liquâ vitâ, in tam excelso spirituali munere, quàm proximè accedere contendat.

Sobrius et prudens, studiis excultus et usu,
Integer, et veræ religionis amans,
Matthæus vixit Parkerus. Foverat illum
Aula virum juvenem; fovit et aula senem.
Ordine res gessit, recti defensor et æqui,
Vixerat ille Deo, mortuus ille Deo est.

Hâc sibi penitus meditatione infixâ, nihil sibi statuit, nihil optat, sed sive in prorogando, sive in amputando hujus ærumnosæ vitæ curriculo, divinâ voluntate contentus, se totum ponit et committit in tutelam Dei Patris, Dei Filii, et Dei Spiritus Sancti: cujus sempiternus, et in omnem æternitatem extensus, honos atque gloria. *Amen.*

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Number XCI.

167 *De la Tour, a French lord's advertisements, concerning an intended invasion of England by foreign Princes.*

MSS. penes me.

DOMINUS De Turre, divinctus multis nominibus illustriss. Reginæ Anglorum, propter hospitalitatem exhibitam omnibus profugis ex Gallia propter verbum Dei, existimans beneficia à sua Majestate collata omnibus fratribus eandem religionem profitentibus, sibi, et omnibus exulibus Gallis in Germania, sive in quacunque orbis parte esse communia; cum esset in loco balneorum prope Aquisgranum, et verbis ultro citroque habitis cum Barone quodam Anglo, rescivisset aliquid quod pertinebat ad salutem totius regni Angliæ, noluit hoc reticere. Et audiens equitem quendam nobilissimum Præfectum prætorianis militibus dictæ Reginæ esse in fonte Spaa, existimavit sui esse officii certiorem facere dictum Præfectum, suæ Majestati addictissimum, de rebus, quas moliebantur plurimi principes adversum augustissimum regnum Angliæ, et de modo quem cogitabant ad id invadendum ex omni parte.

Primo, inter conjuratos contra suam Majestatem conventum est, quod Rex Poloniæ, fingens se parare classem in Poloniam, ex parte maritima converteret arma in regnum Angliæ, et si possit, ex improviso invaderet aliquem portum in Anglia: et quasi eodem tempore Scoti persuasi à Cardinali Lotharingiæ cum maximo exercitu, confecto partim ex Gallis, partim ex Scotis, in regnum Angliæ erumperent: et ex altera parte, classes Regis Hispaniæ et Regis Galliæ junctæ, niterentur aliquem portum Angliæ occupare. Quo tempore Dux Albæ cum auxilio Episcopi Coloniæ, et aliorum Episcoporum, et Ducis Bavariæ cum decem millibus peditum, decrevit è regione Flandriæ inferre bellum Majestati Reginæ Angliæ. Et ad id bellum gerendum conferunt Antichristus Romanus, Rex Hispaniæ, Episcopi supradicti, et ordo Antichristianus totius Galliæ, constans ex omnibus Prælatis et Papicolis regni. Et ne animus omnium conjuratorum deficeret, Cardinalis Lotharingiæ, qui regnum Angliæ spe devoravit in favorem neptis suæ Reginæ Scotiæ,

promisit conferre stipendium triginta mille hominum pro uno anno, quam sperat propediem se liberaturum ex manibus Majestatis Reginæ Angliæ. BOOK IV.

Ex quibus maximè rebus conjiciendum est, multos esse fautores hujus teterrimæ conjurationis in Anglia; et inductos a Duce Albæ et Cardinale pretio et promissis, ut partes ipsorum tueantur apud Anglos, cum primum viderint aliquem exercitum in Anglia. Et id visus est sentire Baro, cum diceret, cum primum exercitus trajecisset in Angliam, occuparet aliquem locum aut oppidum, quod posset muniri vallo et fossa, tantisper dum confluerent undique ex Anglia homines, qui jungerent se huic exercitui. Hæc relata fuerunt mihi Gulielmo Bromfeld per Dom. De Turre, præsente nobili viro Stephano Bochart, Domino Du Menillet, undecimo die Augusti 1573.

Gulielmus Bromfeld.

Bertrand de la Tour.

S. Bochart.

Number XCII. 168

Tenor Injunctionum reverendissimi in Christo Patris Dom. Matthæi Archiepiscopi Cantuar. in metropolitana et ordinaria visitatione cathedralis ecclesiæ Christi Cantuar. die 7. Octob. anno 1573.

IN Dei nomine Amen. Nos Matthæus, providentia divina Cantuar. Archiepis. totius Angliæ Primas et Metropolitanus, necnon ecclesiæ Christi Cantuarien. Visitator atque Ordinarius rite et legitime constitutus, ad honorem, commodum et conservationem omnium jurium, libertatum et privilegiorum dictæ ecclesiæ, injunctiones, ordinationes, monitiones et interpretationes sequen' hac nostra ordinaria atque metropolitica visitatione, quam vicesimo tertio die mensis Septembris anno Domini 1573, inchoavimus, et ulterius ex certis, justis et rationabilibus causis animum nostrum specialiter moventibus prorogand. esse duximus, pendente; vobis Decano et Capitulo ecclesiæ Christi Cant. predict' nec non Prædicatoribus, Canonicis minoribus, Vicariis, cæterisque Registr. Archiep. Park.

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ejusdem ecclesiæ officiariis, et ministris quibuscunque, quatenus vos omnes et singulos concernunt, damus, ministramus, et promulgamus, easque à vobis omnibus et singulis, quatenus vos concernunt, firmiter observari ac perimpleri sub pœnis in eisdem sigillatim contentis virtute obedientiæ vestræ canonicæ, nobis de jure, et statutis vestris debit', mandamus atque præcipimus.

I. Pro statutorum observatione.

Imprimis volumus, mandamus, injungimus, atque præcipimus, ut statuta et ordinationes ab inclytissimo Rege Henrico VIII. hujus ecclesiæ Christi Cant. fundatore edit', et singula in eis content', à vobis omnibus et singulis, quatenus vos concernunt, fideliter et inviolabiliter conserventur; si modo verbo Dei, aut legibus et statutis hujus regni Angliæ non repugnent; quibus ita repugnantibus neminem vestrum teneri atque ligari, pronuntiamus et interpretamur. Et insuper, ad meliorem dictorum statutorum, verbo Dei legibusque ac statutis hujus regni consonorum, observationem, prohibemus, ne Decanus pro tempore existens, nec aliquis Canonicus, seu quispiam aliquo beneficio, salario vel stipendio in dicta ecclesia gaudens, per se vel interpositam personam, deinceps directè vel indirectè, gratias, literas, dispensationes, seu aliquid ad abrogationem vel derogationem dictorum statutorum, quacunque auctoritate impetret, obtineat aut procuret, vel impetrari, obtineri seu procurari faciat, impetratum, obtentum seu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocunque modo alleget, sed dispositioni, ordinationi et reformationi dictorum statutorum se submittat, iisque in omnibus, quæ eum tangunt, pareat et obtemperet, nisi forte hujusmodi gratia, litera et dispensatione, ex mero regiæ Majestatis motu, certaque scientia, non ad alicujus persuasionem atque solicitationem, libere atque sponte concedantur. In quo casu is, in cujus gratiam et favorem hujusmodi aliquid concedatur, juramentum coram Decano seu Vicedecano ac Capitulo, vel nobis et successoribus nostris, tempore visitationis præstabit, quod ad ejus procurationem, persuasionem vel solicitationem, obtentum non sit, sub pœna et sententia suspensionis ab hujusmodi gratiarum, literarum atque dispensationum beneficio, quam in omnes et

singulos deinceps contra hanc nostram injunctionem delinquentes ex nunc prout ex tunc, et ex tunc prout ex nunc, ferimus et promulgamus in iis scriptis.

II. Pro interpretatione statutorum.

Item, Ne dictorum statutorum aut injunctionum nostrarum crassa et affectata ignorantia, cuiquam (quod ferendum non est) deinceps, excusationis prætextu, adferatur, volumus ut tam dicta statuta, quam nostræ et successorum nostrorum injunctiones, monitiones, statutorum declarationes, in eisque ambiguitatum ac dubiorum interpretationes, singulis annis bis, quolibet nempe Capitulo generali, coram omnibus Canonicis, cæterisque hujus ecclesiæ ministris quibuscunque ad hoc vocatis, in domo capitulari publicè per Decanum aut Vicedecanum, planè atque integrè perlegantur. Et ut in singulis capitulis ac scrutiniis non modo de statutorum prædictorum, sed etiam de cujusmodi injunctionum, monitionum, declarationum, et interpretationum observatione vel violatione, diligens inquisitio, reformatio, correctio, et emendatio 169 fiat. Ac ut cuivis hujus ecclesiæ Canonico, tam statuta quam injunctiones hujusmodi describere, eorumque ac earum penes se copiam habere volenti, vera exhibeatur a Decano, Vicedecano, vel Thesaurario in loco capitulari, vel alio ad ea describenda apto et opportuno, copia.

III. Ne fiant locationes in negotiis magnis, nisi in generalibus capitulis.

Item, Volumus ut graviores dictæ ecclesiæ causæ, quæ moram ac maturam deliberationem pati possunt et requirunt, ut demissiones ad reddit. vel firmam, aut locationes, vel concessiones terrarum, boscorum, seu aliquarum possessionum dictæ ecclesiæ, vel aliquarum percellarum eorumdem, alienationes aliquorum bonorum in præmissis casibus, litium inchoationes magnis ecclesiæ sumptibus prosequendarum, novæ ac sumptuosæ ædificationes, officiariorum majorum seu superiorum dictæ ecclesiæ electiones et admissiones, ac cætera cuncta ecclesiæ negotia, in quibus magis vertitur ecclesiæ præjudicium, non alio tempore, modo aut formâ, nisi in duobus generalibus capitulis, per statuta prædicta limitatis, proponantur, tractentur et concludantur; sub pœna amotionis perpetuæ hiis qui contrarium attemptant.

IV. Ut possessiones re-

Item, Quoniam Decanum et Capitulum dictæ ecclesiæ maximè convenit, ut bonos et frugi patres familias, omnia

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bona mobilia et immobilia dictæ ecclesiæ ad utilitatem, commodum et honorem ejusdem, conservare, nec ab ecclesia ad privatos usus convertere, aut aliter dissipare; idcirco volumus, ne ulla maneria, rectoriæ, terræ vel possessiones dictæ ecclesiæ, antehac communi vel capitulari decreto, ad provisionem Decani, Canonicorum vel aulæ communis, aut scholarium mensæ assignat', vel in posterum assignand' in præjudicium hujusmodi provisionis ullo prætextu, neque bosci ac silvæ dictæ ecclesiæ, non dimitti solit', ullo modo dimittantur aut locentur, seu sic dimittatur eorum aliquod, sed ad hospitalitatem Decani et Canonicorum, suorumque successorum, et mensas minorum Canonicorum, atque scholarium reficiendas, et usus ecclesiæ necessarios, fideliter custodiantur et conserventur: nec Decanus aut Canonicorum aliquis hujusmodi damnosis, nec solitis, sed detestandis dimissionibus, authoritatem vel consensum præbeat, sub pœna et sententia suspensionis ab eorum respective officiis, suffragiis et emolumentis, donec nostro aut successorum nostrorum judicio, pro damnis ea occasione ecclesiæ illatis, commode satisfecerint. Quam in eos et eorum quemlibet in hac parte delinquentes et culpabiles, ex tunc prout ex nunc, et ex nunc prout ex tunc, ferimus et promulgamus in hiis scriptis.

serventur ad mensas Decani, Præbendariorum, et aulæ communis.

V. Item, Quoniam magnæ semper contentiones et controversiæ inter Decanum atque Præbendarios, dum suum privatum commodum affectantes, maneria, rectorias, terras et tenementa quamplurima dictæ ecclesiæ inter se ad firmam dimitterent atque locarent, necnon fines, quos in cista communi reponi æquius fuit, inter se partirentur ac dividerentur, excitatæ sunt; sub pœna et sententia suspensionis antedicta, prohibemus ejusmodi captatorias dimissiones et finium dividentias deinceps in quovis fieri; donec nostri aut successorum nostrorum judicio, ecclesia prædicta magis pinguescat, et quiescat in eadem contentio.

Dividentiæ finium prohibentur, sine consensu reverendissimi.

VI. Item, Quoniam privatum singulorum commodum ita communes ecclesiæ facultates exhausit, ut in quo jam statu ejus res sitæ sint, fere sit incognitum; volumus, ut singulis anni quartis Decanus, vel eo absente Vicedecanus, Cano-

De computis fiendis singulis quartis anni.

nicis ad hoc legitime vocatis ac præsentibus, vel alias contumaciter absentibus, in loco ubi computus fieri consuevit, a Receptore atque Thesaurario, rationem exigat singulorum receptorum et expensarum, indeque instrumentum in membrana describi ab auditore faciat; pecuniamque receptam ac residuam, nec ad presentem ecclesiæ usum necessariam, receptis rationibus, in cista communi recondi faciat, ibique ad magnos, utiles et extraordinarios ecclesiæ usus custodiri.

170 VII. De capitularibus decretis a fine Maii, an. 1573. rescissis.

Item, Volumus, ut omnia capitularia decreta à fine mensis Maii ult' præteriti, per Decanum et Capitulum, pro divisionibus finium, et concessionibus ac dimissionibus ad firmam interposita, tanquam statutorum prædictorum menti ac intentioni et ecclesiæ commoditati contraria, cassentur, irritentur, et annullentur; eaque nullas pronunciamus ac pro cassis, irritis, invalidis atque nullis pronunciamus, atque declaramus, et à quoquam perimpleri aut observari vel executioni demandari, sub pœna et sententia suspensionis antefatæ, districtè prohibemus.

VIII. De puniendis absentibus à communibus precibus.

Item, Ut cultus divinus decentius atque diligentius in dictâ ecclesiâ deinceps celebretur; volumus, ut quoties minorum Canonicorum, Vicariorum Choralium, et Cantorum aliquis, à matutinis aut vespertinis precibus, a lectionibus aut communionibus abfuerit, aut tardus, post mediam nempe earum partem peractam, ingrediatur, pro singulis in hujusmodi negligentia vicibus, denario communi mensæ applicand' mulctetur: qui ad subcantoris relationem, de delinquentium stipendiis, ad usum prædictum a Thesaurario detrahetur et reservabitur. Absentiam autem pauperiorum aliorumque ministrorum dictæ ecclesiæ, eorumque tarditatem in divinis officiis, lectionibus atque communionibus, Decanus, aut eo absente Vicedecanus, pœna arbitraria, juxta modum et qualitatem absentiæ, ac tarditatis, castigabit.

IX. Ut majores Canonici divina celebrent in majoribus festis.

Item, Volumus ac mandamus, ut majores Canonici singuli suis vicibus in majoribus festis, quos duplices appellant, in propriis personis divina celebrent, juxta statutorum prædictorum in ea parte exigentiam.

X. Ut electiones Canoni-

Item, Quia de jure eligendi et admittendi Canonicos minores, Vicarios, Cantores, Scholares et Choristas, inter De-

BOOK IV.

canum et Capitulum adhuc ambigitur; volumus ad sopiendam ea de re discordiam, ut pendente nostra visitatione hujusmodi electiones et admissiones cessent, donec ea ambiguitas regia authoritate, vel nostra interpretatione, tollatur et declaretur.

corum minorum &c. propter discordias cessent.

XI. De scholaribus corrigendis.

Item, Ut scholaribus tam in dieta quam in literarum incremento, deinceps melius prospiciatur; volumus, ut omnes deinceps admittendi scholares aliquem ex Præbendariis tutorem seu curatorem habeant; qui pro eis ecclesiæ caveat, et provideat in necessariis; et ut singulis anni quartis per Decanum, vel eo absente Vicedecanum assignentur ex Præbendariis duo, qui omnes scholares sigillatim examinent, et quomodo in bonis literis moribusque profecerint, explorent, et cultum habitumque corporis aspiciant, et de hiis, quæ in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores seu curatores suos admoneant. Et si scholares, a tutoribus seu curatoribus suis sæpius moniti, non se correxerint, deferatur inde ad Decanum et Capitulum querela, a quibus, qui incorrigibiles fuerint, expellantur.

XII. De computis exigendis ab officiariis aulæ communis.

Item, Volumus, ut singulis anni quartis, eodem tempore quo de scholaribus inquisitio fit, ab eisdem Præbendariis, qui de scholaribus inquirant, de Senescallo, Opsonatore, Pincernis, Cocis communis aulæ, acriter et diligenter cognoscatur, et inquiratur, eorumque computis ac rationes fideliter examinentur. Et si de fraude semel convicti fuerint, vel de mala officiorum munerumve suorum administratione, bis a prædictis inquisitoribus admoniti, non se correxerint, pro tertio delicto sint ipso facto amoti et exclusi.

XIII. De substitutione officiariorum prohibita.

Item, Vetamus atque prohibemus, ne Senescalli, Obsonatores, Pincernæ et Coci, cæterique in hac ecclesia inferiores ministri, officia sua per substitutos exerceant; sed ipsi in eis diligentes, seduli et assidui sint, sub pœna amissionis unius anni salarii: deinde, nisi moniti se correxerint, amotionis perpetuæ: nisi ex gravi et urgente causa ejusmodi substitutio, et substituta persona à Decano et Capitulo approbata fuerit.

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XIV. De portis et

Item, Volumus et mandamus, ut omnes introitus atque exitus in ambitum et præcinctum ecclesiæ, et ex eisdem so-

lummodo per communes et antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat. Et ut privatæ aliarum ædium fores atque januæ, fenestræ, eaque et perspectus per communes parietes in ambitum et præcinctum ecclesiæ intromissi, ante festum Omnium Sanctorum prox. occludantur et obstruantur. Nec deinceps hujusmodi januæ, fores et fenestræ fieri permittantur. Volumusque de executione hujus nostri mandati per literas certificatorias Decani et Capituli auctenticas, in mansione nostra Lamethana fieri octavo die post prædictum festum Omnium Sanctorum, sub pœna et sententia suspensionis antedict.

cæteris introitibus occludendis.

Item, Ut non modo ecclesia, sed singula ejus membra, in eleemosynis dandis, larga et in pauperes beneficia sint; volumus et monemus, ut Decano, Canonicis, Prædicatoribus, Vicariis, Cantoribusque convocatis, consilium de conferenda et distribuenda eleemosyna ante festum Omnium Sanctorum prædict' hoc modo ineatur; ut Decanus iii*l.* vi*s.* viii*d.* Singuli præbendar. xl*s.* Prædicatores singuli vi*s.* viii*d.* Vicarii singuli iii*s.* iv*d.* Cantores singuli xvi*d.* cum decem libris ex communi ærario ecclesiæ, inter pauperes in civitate et suburbiis Cantuar. singulis anni quartis, per æquales portiones distribuend' conferant. De qua collatione atque distributione incept' per autenticas literas dicti Decani et Capituli pridie calend. Febr. prox. certiores fieri volumus, sub pœna nobis arbitraria.

XV. De contributione fiend. pauperibus.

Item, Volumus et mandamus, ut deinceps quotannis vir aliquis in theologia doctus, qui a Decano et Capitulo ad hoc aptus reputabitur, sacras Scripturas suggestu in loco capitulari, singulis diebus Mercurii et Veneris, inter horas septimam et octavam matutinas, publice interpretur et legat. Cui quidem interpretationi atque lectioni Decanum, Canonicos, Prædicatores, Vicarios, Cantores, singulosque ejusdem ecclesiæ ministros, præter scholares eorumque institutores, atque Choristas, cum hiis, qui illorum sunt familiis, interesse diligenter volumus, nec cuiquam abesse permittimus, nisi legitima causa per Decanum et Capitulum approband' impediatur. Lectori autem et interpreti stipend' viginti librarum annuarum a Decano et Capitulo assignari, ex prædictæ ecclesiæ facultatibus, præcipimus. Quem suæ

XVI. Ut Lector Theologiæ constituatur.

BOOK IV.

lectioni diligenter, intendere jubemus; nec eum nisi in mensibus Augusti et Septembris, et in septimanis festorum, Nativitatis et Circumcisionis Domini, Paschæ, ac Pentecostes, temporeque quadragesimali, intermittere, sub pœna subtractionis alicujus portionis stipendii arbitrio Decani, pro modo negligentiæ dicti lectoris, committenda.

Has autem Injunctiones, quia de statu multarum rerum in hac ecclesia male administratarum reformand', aliquandiu deliberandum esse putamus, vobis omnibus et singulis interim, dum visitatio nostra pendeat, observandas committimus omni debita et à jure nobis competenti, criminum, excessuum, negligentiarum, incuriarum ac delictorum anteactorum quorumcumque, censura, correctione, emendatione et reformatione, itemque aliarum injunctionum potestate nobis aut successoribus nostris, ante finem exitumque hujus nostræ institutæ visitationis hujusmodi, et specialiter reservatis. In quorum omnium et singulorum roborationem, fidem et testimonium, sigillum nostrum præsentibus apponi fecimus. Datis septimo die mensis Octobris, anno Dom. 1573, et nostræ consecrationis anno 14to.

176 Lectæ et publicatæ coram reverendissimo, &c. in domo capitulari, præsentib. D. Decano, Magistris Willowbye, Bullen, Lawse, Newinson, Præbendariis, et Bisely et Ingulden Prædicatoribus, cum reliqua turba minorum Canonicorum, Cantorum atque Ministrorum, &c.

177 Number XCIII.

Mr. Sampson to the Lord Treasurer; exciting him to promote a reformation in the government of the Church.

MSS. penes me.

I DO humbly beseech your good lordship to suffer me a little to reply to that answer which it pleased you to send to me by Mr. Francis Hastings: which was, that your H. liked wel of my motions, but that you could not do that good, which either you would, or other did think you could. I thank God that it pleased him to move your L. to like of those motions which I have made to your H. touching the

state of the Church of England. I thank God likewise for that good will, which his Spirit hath wrought in your hart to do good to it. *Qui dedit velle, dabit etiam perficere.* Now as the wise Thecoite said to David, 2. Sam. xiv. *I beseech you, my lord, let your poor servant speak one word more unto you.* Remember what you did, and could do, in the beginning of the reign of the Q's. Majesty, in the repairing of religion; what your autorite, credit, and doing then was, you know, God knoweth, and there are many witnesses of the same. Since then, my Lord, remember how God hath advanced you, so that now he hath brought you *ad culmen et apicem honoris.* In which I humbly beseech his Majesty to bles, prosper, and direct you. As your *wil* to do good is not, I hope, decreased, but increased, so think I of your *power*. And the case of the Church now craveth your aid as much as ever. For we see that whilest some have, after their manner, sought to have a reformation in the want of preaching, and government of the Church. By *government* I mean not the touch of the princely authority in the Church of Christ: for I may not shorten the sword, which God hath put in the hand of Christian magistrates. And as that Lord Priest of Rome hath taken unjustly that authority from princes to himself, so most justly do Christian princes take that authority from that painted hypocrite into their own hands. And as this doing is warranted by God's word, and the Divines as wel of former as of our age, against that usurper; so is it confirmed by th'examples of all godly ages; and if my poor voice might in time have been heard, some should not now have called that matter in question, of which among the professors of the Gospel no question I think ought to be made.

But I speak of that reforming of the regiment, with the Doctors, Proctors, Chancellors, Officials, and such officers, that have and execute *secundum jus canonicum et papisticum;* and of restoring of that, of which Bucer, in his book *De Regno Christi*, writeth so well, that, for my part, I know no man which doth write better of it. Of this restoring of preaching pastors and Gospel government, whiles

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some have written and spoken, I hear that some other, professing Christ, and preachers, do in most solemn places set themselves against them, and do make the preaching place an appeaching place, in which they do appeach true men and honest, of schism, heresy, and treason. And one of late appointed to preach at Paul's Cross, to preach there of Christ crucified, spent the rest of his time in crucifying his brethren, and spared not thus far to name them by letters, [a] T. C. and E. D. whom he called *wicked men*, *beasts*, *yea*, *devils*, as some of his auditors do report. And if it so be, *quousque tandem se prorepat hæc maledicendi libertas?* Good my Lord, consider what great hurt cometh by this kind of preaching: God is offended, the place and office abused; the people is diversely and unprofitably tossed; the adversary triumpheth. Helpe, *et pro tua qua polles authoritate et prudentia effice*, that the occasion of this dissent being taken away, such preachings and bitings be no more heard of. Perhaps it wil be feared one hard work: *sed difficilia quæ pulchra.* Yea perhaps, *multos habebis adversarios*, *sed Deum propitium et faventem habebis. Unum moneo:* My good lord, let not the love of that honour, which God hath given you, make you either remiss in his cause, or, for fear of the displeasure of man, slip by that which best pleaseth him. Esther being a Queen, and out of Haman's gun-shot, was wel for herself, and fearful to enter the danger of the King's displeasure for her people. But among other things, Mardocheus saith to her, *Et quis novit si forte ob hanc occasionem perveneris ad regnum?* Est. iv. So say I, who knoweth the contrary, but that God hath made you thus honourable, to help this cause of his Church? Remember, my Lord, that the Lord saith, 1 Sam. ii. *I will honour them which do honour me.* An example hereof you may take of Eliakim, the good servant of King Ezekiah. See what promise of prosperity the Lord maketh to him, Isaiah xxii. The like I wish to you. Oh! my good Lord, apply your self to serve and honour God in this acceptable service, that the untaught people of England, gathered into sufficient congregations, may have their sufficient and resident Pastors, and be governed by such Gos-

[a] Tho. Cartwright and Edw. Dering.

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pel-like government as Bucer doth describe. I end, and pray your Lp. to pardon my evil writing. I can yet do no better: yet do I expect your favourable answer to what I sue for. *Vale, et omnia æterna.*

Your L. humbly to command,

Tho. Sampson.

To the right honourable my very good Lord, the Lord Burghley, Lord High Treasurer of England.

Number XCIV.

Mr. Sampson to Grindal, Archbishop of York: censuring his lordly state and title.

YOUR loving letters dated 20. Octob. written *sine fuco aut fastu*, have so throughly satisfied me, touching that rude report, of which you do *sanctè* protest yourself to be clear, that now I do know what to say in your behalf at all times, when I do hear any report thereof. You say also, that you are not *lordly*, that you do not set by that *lordly state*. I did not charge you with it: but since you so say of your self, I will add this, that I trust you have learned a better lesson than the common sort of men have. For, as the manner is now, the proud man wil say that he is not proud; and the covetous man wil say that he setteth not by mony. I hope you do say of your self as you are, and that you are as you do say. And I say further of you, that to be in the fire and not to burn, to touch pitch and not to be defiled therewith, to walk among thorns and not to be pricked with them, argueth a special and divine preservation: *nec omnibus datur*. And if you, whom policy hath made a great lord, be not lordly, but do keep your humble and strait course of a loving brother and minister of Christ's Gospel, shall I say that you are a phœnix? I will say that you are most happily, by God his special grace, preserved and directed. MSS. G. Petyt, Armig.

You do speak, I think, of your affection, and of the disposition of your heart, that it is not lordly, nor liketh lordly

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state. Truly, for my part, I do love you so wel, that I can both easily think that it is true, which you do write of your self, and also wish that it be so with all my heart. But yet your state, your port, your train of men waiting on you in the streets, your gentleman usher going before you with bare head, your family full of idle serving men, and so the rest
179 of your *apparatus* in the world, and sight of men, is very lordly. You have, I think, wel considered Bernard his books *De Consideratione*, *Ad Eugenium;* and then you can also consider, that many things which he considered to be amiss in the point of the prelacy then, do remain in your prelacy yet unreformed, which Dr. M. Bucer, that godly and wise Divine, in his book *De Regno Christi*, noteth even in the Prelates of England. It may be that the same policy which makes you a great lord, does also lay on you the charge of this lordly port and state. But doth the Lord Jesus, whose minister you do rejoice to be, charge you as his minister with it? I think, nay. If then it be policy only which doth it, I suppose that, besides your own misliking of that state, this one thing might make your *nay* of it, and stir you up to pray and sue, that you may be discharged of that *stately* charge.

That living and revenue wherewith your state and the state of churchmen is maintained, is by some writers and good preachers of our time called *patrimonium crucifixi.* You do know that Christ his patrimony ought not to be bestowed and employed on a sort and company of idle serving men, which do only serve the pomp of one person. I know that *necessarii famuli* are to be had; but this number and multitude of idle serving men is unprofitable and unmeet for a minister of Christ to feed and maintain with the patrimony of Christ. That idle sort are for the most part so nursed in idleness, and so il nurtured touching piety and profitable labouring, that if they be not to their ful nourished in their idleness, pride, and ease, rather than they wil labour, or do any good, they fal to be of the number of them of whom it is said, *Et stricto rogat ense viator.* Surely such a rout of idle persons are not to be maintained of the patrimony of Christ. And therfore if policy doth

charge you with them, it were a good and necessary suit for you and them of your calling to make, that policy would discharge you of that unseemly charge, and not make them masters of that which should be employed on the ministers and labourers in the harvest of the Lord Jesus, and the poor needy members of his body, on whom his patrimony ought to be bestowed. But if without the charge of policy you be contented of your self to take this charge and state upon you, your fault is the greater, and it doth bewray in you a desire and liking of lordly state: which is one of the great stains which Popery hath left behind in this Church of England.

Summa. Be you indeed, as you say you are, not lordly, lay abroad your gifts in labour, and dispose that which is committed to you in maintaining of labourers, and labouring in the harvest of the Lord Jesus. So shal you indeed shew your self to be a brother, yea, a father, a feeder and cherisher of Christ's poor servants and people, a labourer your self, and a cherisher of labourers, and a faithful disposer of that patrimony of Christ which is committed to you: so shal you have comfort in that day, with the hope of which you do comfort your self. Otherwise Jesus Christ wil not allow for good such large allowances and wast as men do make to themselves of that which is his.

Touching that malicious ryot of Puritanism, you say you know not; therin you do know more than I. But with you I do pray God to reform al misleaders, and to reduce the mislead people into the right way. Yet do I not wel understand what you do mean by those Puritans. Because you do use a dark phrase, noting them to hold a *pure* superstition. Til I be further instructed in this, I say, that if Puritans now be noted to be such as do revive the old rotten heresy of Novatus, from whom the old Καθαροὶ did spring, I do not know any in England which do hold that desperate doctrin. But if that be true which a German writer hath published in print thus, *Novatiani, teste Hieronymo, semper simulant pœnitentiam, et docendi in ecclesia habent passim facultatem. Simulant se benefactis docere, se cæremonias*

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salvas velle, et tamen ex animo oderunt morem pristinæ Ecclesiæ. If this authority be true, and you do cal this kind of men Puritans, indeed the Church of England is ful of them. Neither is there any state or degree of office in this Church, in which there are not some of these. These do swarm in great numbers as bees in fair weather: so are they cherished. The Lord reform them, and either make them more profitable workmen, or turn them out, and put better in their places. Justly by this authority may a number of our churchmen be called Puritans. The Lord purge them, and make them more pure. But unjustly to impose this name on brethren, with whose doctrin and life no man can justly find fault, is to rend the seamless coat of Christ, and to make a schism incurable in the Church, and to lay a stumbling block to the course of the Gospel. *Et væ homini per quem offendiculum venit.*

You do pity my poverty and lameness. To my remembrance I complained neither of the one, nor of the other to you: if I did of the first, I was to blame, for I complained before I had need. And if I had need, I thank God, I would make choise of them to whom I might complain. How bold I might be with you, both you and I do know. Touching the other, I am so far from complaining of it, that I do humbly thank God for it. It is the Lord's hand which doth touch me. He might in his justice have smitten and destroyed me, but it is his favour and most rich mercy towards me, through Jesus Christ, that as a loving father he doth tenderly touch me and chastise me. I do bless and praise his name for it. If the Lord doth se that my poor labour may serve to any good purpose in his Church, he both can and wil heal me. And then if it shal also please him to furnish me with gifts meet for his service, I shal say *Ecce! ego, mitte me.* But if the Lord hath determined by this lameness to make me unmeet in labour, as now I am, and so lead me to my grave, the Lord give me grace to say with Ezekiah, *Bonus est sermo Domini:* and with Ely, *Ipse est Deus, quod bonum est in oculis suis faciat.* And yet shal I labour, so as I can, til my foot be *in sepul-*

chro. It is to bear bonds and chains I grant, *sed Domini sunt vincula:* and such that if I were put to my choise, I would rather choose to cary them to my grave, than, freed from them, to cary the clogs and cares of a bishopric, as that state is now.

I never heard you accused for surprizing any press or print. But that if some printes had been suppressed, it had made much more for the edifying of the Church in godly quietnes and sincerity, than the publishing of them hath don.

You do say, that you do love some godly brethren, which do wish that such things as are amiss were reformed. As you are in credit, place and calling above them, so go before them in procuring the orderly way of reformation. *Insta tempestivè, intempestivè.* So shal your inferiors by your example be encouraged, and in wel-doing joyn with you.

Thus occasioned by your loving letters, I have answered some points of them with old familiar simplicity, trusting that you wil not mislike my simple dealing. Assuredly, I do wish as wel to you as he that wisheth you best. The Lord Jesus direct you by his Spirit to think and do that which is pleasing in his sight, and that whereof you may have comfort in that day. Leicester, 9. *Novembris*, 1574.

Yours in Christ,

Tho. Sampson.

I have cumbred my self in writing, and I think I do no less to you in reading: but I pray you beare with my lameness.

Number XCV.

The Archbishop to the L. Treasurer; with relation to the Earl of Leicester and the Puritans, who practised his ruin.

SIR, I am crediblie enformed, that th'Erle is unquyet, and conferreth by the help of som of the examiners to use the counsel of certain Precisians, I feare, and purposeth to MSS. penes me.

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undoo me, &c. But I care not for hym. Yet I wil reverence hym, because hir Majestie hath so placed him: as I
181 do al others toward hir. And yf youe doe not provide in tyme to dul this attempt, ther wilbe fewe in authorytie to care gretly for your danger, and for such others. Thei wil provide for themself, and wil learne bi me in my case how to doo.

I was enformed bi a wise man, that a conspiracye of us was purposed (yf the Parliament had gon forward) at whom they shote. God knowes al. If I, led with the vehement words of the first statute, (made before I was in place) how Archbishops and Bishops be charged, *as we wold answere before God*, &c. which words I have put to his consideration advisedly; yf I set forth that religion, which I knowe in conscyence is good, and confirmed bi publike authorytie; yf I do the Queen's commandment, for which the Precisians hate me; what is ment, but to goo over the style, where it is lowest? Beware of connyng: all is not gold that glittereth. As for my self I care not thre poyntes. For yf I shuld lye in prison, for doing a poynt of justice with charitable discretion, I wil rejoyce in that. Whatsoever welthe or commodytie maye stand in my office, I desier it not for my self. I wrot my letters to him, and did for charytie move one other of the gretest parties of them to conscyence; but not in a submission, (as some of the crue take it and report it,) for I have neyther offended hym or them, (except I was careful for your savegard,) and he peceably again writing to me. Yet I understond what is purposed against me. For religions sake I take it. And do you think, that thei know not what religion you be of; and what ye doo therein? In taulke (as I am enformed) youe be accompted the Deane of Westmynster: it must be of som pollicye, that I neyther wryght, or oft come to the Court. I leke not these dialogues, these treatises, these French bokes, &c. I feale som displeasure in som, that be towards me. As where thei kepe in the Kinges Bench an honest old man, a very good and modest preacher, and somtyme my almoner; whom I sent home to his benefice to doo good; and yet in

extremytie of lawe, against al conscyence, in the Court of Requests, condemned, and persequuted for love of me; of such whom I specially made, and who at this daye have the most part of there lyving by me. A matter picked partly of covetousnes and meare malice, and so favored. But this matter is too long to wryte of. He hath lyne ther ever synce Holomas in a nastye prison, chargeably, and rotting among the worst. Who shal be ther stil, before I wil serve ther tornes. I may not worke against Precisians and Puritanes, though the lawes be against them: knowe one and knowe al. I trust hir Highnes with your advise wil take good hede, and specially for providing of such as shal governe the diocesses. I like wel my neybur at Westmynster, the Deane ther, to be at Norwich, whose sad and suer governance in conformytie I knowe. I set not one halfpeny bi the profite of the dioces for eny procurations or jurisdictions. For at my last metropolitical visitation ther, I had never a peny of them. But the visitors spoiled al. And I spent xx*l.* of myn own purse, to have that dioces wel visited, and yet no good done, and the contrye exclamyng: and som verlets purchased (as I am enformed) xx*l.* yerly bi ther bribing, whom som of my visitors belike used. But I knew not of it til al was don. I am a foole to use this playnnes with youe in writing: but though I have a dull heade, yet I se partly bi my self, and partly bi others, howe the game goith. I toye out my tyme, partly with copieing of bokes, partly in devising ordinances for scholers to helpe the mynistry, partly in genealogies, and so forth. For I have little helpe (yf ye knew al) when I thought to have had most. And thus tyl Almighti God commethe, I repose my self in pacyence. At my house this xviiith of February.

Yours in Christ,

Matth. Cant.

Number XCVI. 182

The Archbishop's licence for his son's chapel and chaplain.

MATTHÆUS providentia divina Cantuar. Archiepi- Regist. Eccl. Christi Cant.

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scopus, totius Angliæ Primas et Metropolitanus, ad infra scripta auctoritate parliamenti Angliæ legitimè fulcitus, dilecto nobis in Christo Joanni Parker, Armigero, filio nostro charissimo, salutem et gratiam. Tecum, ex certis causis justis et rationabilibus ex parte tua coram nobis expositis, et per nos prævio examine debitè approbatis, ut per quemcunque ministrum idoneum, executionem sui officii habentem, quem ad hoc tuo arbitratu duxeris elegendum, sive in Lambith in comit. Surr. et dioc. Winton. intra domum tuæ habitationis, quæ nuper vulgariter appellabatur, *the Dukes House*, sive in castello tuo de Nunney in comit. Somerset. dioc. Bathen. et Wellen. vel alicubi ubicunque te infra regnum Angliæ pro tempore commorari contigerit, in oratorio vel alio quocunque loco honesto, et ad hoc congruo, tam communionem corporis et sanguinis Domini, quam publicas preces, et cætera divina officia juxta ritus et mores ecclesiasticos hujus regni celebrari facere, liberè et licitè valeas et possis: quodque tu, uxor, liberi, hospites, siquos forte tecum habueris commorantes, ac cæteri de familia tua, Sacramentum corporis et sanguinis Domini ibidem recipere, et publicis precibus cæterisque divinis officiis ibidem interesse, valeatis et possitis, et quisque vestrûm valeat et possit: nec pro præmissorum peractione ad ecclesiam vestram parochialem accedere teneamini, vel aliquis vestrûm teneatur: nec ad id à quoquam inviti impelli aut coactari possitis, vel aliquis vestrûm possit: authoritate prædicta quantum in nobis est, et jura regni Angliæ patiuntur, tenore præsentium de speciali gratia dispensamus: tibique et vobis omnibus et singulis pariter indulgemus, præfatoque ministro Sacramentum corporis et sanguinis Dominici ibidem administrandi, et publicas preces, et cætera divina officia, ut præmittitur, peragendi, tenore præsentium licentiam concedimus et facultatem, contrariis ordinationibus in aliquo non obstantibus.

Proviso quod ecclesiæ parochiali in qua te pro tempore commorari contigerit, ejusque Rectori seu Vicario, nullum ex hoc in suis juribus et emolumentis ecclesiasticis præjudicium generetur: sed ejusdem jura et emolumenta ecclesiastica in

omnibus et per omnia integra et illæsa conserventur. Quodque tam tu, uxor, et liberi, quam cæteri de familia tua, singulis annis binis ad minus diebus Dominicis, vel festivis, tuo vel illorum arbitrio eligendis, ad ecclesiam vestram propriam parochialem, ubicunque te pro tempore commorari contigerit, accedere, ac publicis precibus et cæteris divinis officiis interesse teneamini, et unusquisque vestrûm tencatur. Dat. sub sigillo ad facultates 10. die mensis Martii, an. Dom. secundum cursum et computationem Ecclesiæ Anglicanæ, 1574, et nostræ consecrationis anno 16°.

Number XCVII.

An indenture of the University Street, and of repairing the books in the University Library, which were of the Archbishop's gift.

THIS indenture bore date the 6th day of August, in the 16th year of the Queen, and was tripartite, between the Archbishop of Canterbury, the Chancellor, Masters and Scholars of the University, and Robert Norgate, Clerk, Master of Corpus Christi College in Cambridg, and Scholars of the same. Which witnessed, that the said Archbishop had granted to the Chancellor and University al his ground lying in the new made street, now called University Street, which he lately purchased of the Provost and Fellows of King's college: and also witnessed, that Robert Norgate, Master of Corpus Christi college, and the Fellows thereof, had received of the Archbishop a certain sum of money: in consideration whereof they gave and granted to the said Chancellor, Masters and Scholars of the University their parcel of ground, lying in the said street, called the University Street, lying between the two brick wals in the parish of Great S. Mary, and partly between their new buildings there: the east head abutting on the king's highway; with al the posts and rails contained therein: they wel and sufficiently to maintain and keep the same in good repair of stone, sand, and workmanship, at their proper cost and charges, upon the monition of the Vice-chancellor: and

MSS. D. J. Ep. Elien. No. 757.

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to repair the brick-wals, as wel those that stand on both sides of the said University Street, as those that stand right over against the said University Schools on both sides of the School gate there. And to repair and maintain al such books, as the said most reverend Father hath already given, or shal hereafter give to the University library there, with clasps and binding also. Which said books are to be placed at the north end of the said library, in certain lockers appointed for the same. And the said Archbishop granted to the said Master and Fellows of Corpus Christi college the residue of al his said ground lately purchased of the said Provost and Fellows of King's college.

Ful possession and seisin of which was given by Henry Gotobed, the Archbishop's Atturney, to John Cragg, and Lucy Gilpin, Masters of Arts, Proctors of the University, and Matthew Stokes, M. A. Beadle, on the 25 January, in the 17th of Q. Elizabeth; in the presence of Dr. Andrew Perne, Dean of Ely, Vice-Chancellor; John Whitgift, S. Th. P. Dean of Lincoln; Rob. Norgate, Master of Benet college; Osmund David, S. T. B. Rob. Sayer, Edward Doding, Gabriel Ducket, Christoph. Webb, and divers others.

Number XCVIII.

A letter from an English fugitive Papist at Antwerp, unknown, to the Earl of Leicester; pretending to discover a dangerous conspiracy from Protestant strangers and Puritans.

To the Right Honourable my very good Lord, the Erle of Lecestre, of the Quenes Majesties Privie Councel. Hast, hast.

✠

MSS. penes me.

[a] A learned man that wrote the history of the Netherlands.

THE second of this month there was taken in this town [Antwerp] one Emanuel Demetre [a], of this town born, but of long time dwelling in London, and there made denizon. He was taken, being notified to be sent from the Dutch Church there to the consistorie here upon their matters: and there is great matters discovered by him, as wel of their

confederacies and conspiracies against the state of Ingland, as of this countrie. That against Ingland is, that by the help of the Puritans there, they intend shortly to alter the state of that countrie. And because they say there are in favour about the Quenes Majesty divers notable Papists, and they are so maintayned, that their part is yet the strongest, they are sworn to destroy them al, and al their partakers. Of the city of London they make themselves sure: but the Tower hath been some let to them, else they had ended it before this time. But now they have made such means, as they are now sure of the Tower, whensoever they shal begyn. With the treasure and munition whereof they shal be able to defend themselves, and be sure of their enemies.

If this practise be not speedily foreseen, the danger is at 184
hand. They assure themselves wholly of the L. Treasurer, the Erle of Huntington, and Erle of Hartford. This is here kept in great secret, other nations desiring to laugh at our miseries, hoping thereby to quaile or lessen their own. But we who are more careful to preserve our country, then our country mindful of her frindes, cannot but lament the dangers therof so imminent, if God do not mercifully prevent them.

Of this conspiracie the chief are Flemmings in outward shew, but indeed assured by some of the nobilitie, and some of the Council. Those that are noted to be slayne are th'Erle of Arondel, Mr. Hatton, Sir James a Crofts, and your Lordship, that I shold first have named. And as far as it can be gathered by that which I have herde, the Quenes Majesties own person shal not be very assured; for that they say, she doth them more hurt than good, in making peace with the King of Spain and the French King: and if she were out of the way, they do not doubt but to assure themselves of the most places of the strength of the realm: and being masters of the sea, and by help of those of the nobility there confederate with them, they shal make another conquest upon the Normans, as they say their ancestors did upon the Brittons. This I write with grief, to

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se the natural born of the countrie driven to flye, and forsake it without offence either to God or our Prince, only because we desire to serve God as our forefathers did. And we se strangers, rebells, traitors to God and their King, and enemies to al policy, and civil government, to be received, soccored and encouraged there, by their like in disposition; and the ruine of our miserable countrie so near at hand. Truly the grief of it is to us more grief then any other could be; and such indeed, though common policie wold rather I shold hold my peace, yet I respect the cause of my countrie in general farre more than ether lief or any other particular. And so I wil end, referring the further serche and preventing of these dangers to your Lordship, and others whom it toucheth nere: hoping that God hath by this means revealed it, to shew our innocency, and the dangerous malice of our enemies. And so I leave to troble your Lordship. From A. A. the seventh of May, 1575.

Your Lordships for ever most assured,
though at this tyme nameless,
R. G.

Number XCIX.

The Archbishop's last letter to the Lord Treasurer; concerning filling the see of Norwich, and care of the Church against innovations.

MSS. penes me.

DOMINE vim patior, responde pro me. I trust that this shal be one of the last letters which I shal write unto your Lordship. The rather, for that I am now stricken with myne old disease more sharply then ever I was. It may be, that whereas I have a great while provided for death, yet God wil peradventure have me continew a while, to exercise my self in these contemplations of greife. *Domini voluntas fiat.* In your absence now from the Courte, I have travailed with her Majestie for the bestowing of the bishoprick of Norwiche. I have named unto her, at her commandment, three; that is, the Dean of Westminstre, D. Peirs, and D. Whitgifte. Amongst them al I have pre-

ferred for learning, life and governance the Dean of Westminstre. Not bycause he is towards your Lordship whom I crediblie heare that you named; or for any displeasure that I beare to my Lord of Leicester's Chaplains, or to her Majesties Almoner, of any envy to his person: but surely, Sir, I speak it afore God, seing I se her Majestie is affected princely to governe, and for that I se her, in constancie, almost alone to be offended with the Puritans, whose governance in conclusion wil undoe her and al others that depend upon her: and that bicause I se him, and verie fewe els, which meane to dul that leud governance of theirs; I am therefore affected to him: whereof yet I make him not privie. For surely, my Lord, I se and feele by experience, that diverse of my brethren partly are gone from me, partly working secretly against me, for the satisfying some of their partial friends. But I se men be men. Her Majestie this other daye, when I was at Richemond at her commandment, sodenly charged me for my visitation. I think I know from whence it came, and who did enforme one noble man to open it unto her. But I say, and say againe, that my visitation in Winchester dioces (which was the devise of the Bishop) wrought such a contentation for obedience, that I do not yet repent me of it: though the Bishop be told, that his clergie was sifted, and the thorne was put into his foote; but he wil so pluck it out, that it should be so in other mens feete, that they should stamp againe. As I am credibly enformed, the Isle of Wight, and other places of that dioces, be now gone again from their obedience. If this be a good policie, wel, then let it be so. If this be a good pollicie secretly to work overthwartly against the Quenes religion stablished by lawe and injunction, as long as they so stande, I wil not be partaker of it. Her Majestie told me, that *I had supreme government ecclesiastical.* But what is it to governe combred with such subtiltie? Before God I feare, that her Highnes authoritie is not regarded: so that if they could for feare of further inconvenience, they would change her government: yea, yours, and mine, how cunningly soever we deale in it. And surely, my Lord,

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whatsoever cometh of it, in this my letter I admonish you to looke unto it in such sinceritie, as God may be pleased: or els he wil rise one daye and revenge his enemyes. Does your Lordship thinke that I care either for cap, tippet, surplis, or wafer breade, or any such? But for the lawes so established, I esteme them, and not more for exercise of contempt against lawe and authoritie, which I se wil be the end of it: nor for any other respect. If I, you, or any other, named great Papistes, should so favour the Pope or his religion, that we should pinch Christ's true Gospel, woe be unto us al.

Her Highnes pretendeth in the giving of her smal benefices, that for her conscience sake, she wil have some of us, the Bishops, to commend them: and shal her Majestie be induced to gratifie some mortal man's request, (*qui res suas agit,*) and be negligent in the principal Pastor of so great a dioces, wherein peradventure her authoritie is utterly contemned? And yet we must reform such things as most part of gentlemen be against. As for my part I set as much by my living, bigger or lesse, or nothing: but if this be not looked unto, I wil plainly give over to strive against the streame.

This great nomber of Anabaptists, taken on Easter day, may move us to some contemplation. I could tel you many particularities, but I cease, and charge your Honor to use stil such things as may make to the soliditie of good-judgment, and helpe her Majesties good government in princelie constancie, whatsoever the pollicie of the world, yea the mere world would induce. To dance in a net in this world is but mere vanitie; to make the governance onely pollicie is mere vanitie. Her princely prerogatives in temporal matters be called into question of base subjects. And it is known that her Highnes hath taken order to cease in some of them. Whatsoever the ecclesiastical prerogative is, I feare it is not so great as your pen hath given it her in the injunction. And yet her governance is of more prerogative, then the head Papistes would graunt unto her. But I cease, and refer al things to God, in whom I wish you continued

to his pleasure. I am compelled thus to write, lying in my bed, by an other man's pen, but I doubt not so chosen, that you shal not neede to doubt. From my house at Lamhith, this 11th of April.

Sir, I am not much led by worldly prophecies, and yet I 186
cannot tel how this old verse recourseth oft to my heade;

Fœmina morte cadet, postquam terram mala tangent.

Your assured friend in Christ,

Matth. Cant.

Number C.

A Copy of the will of Archbishop Parker: taken out of a MS. belonging formerly to John Parker, Esq. son and heir to the said Archbishop. The notes in the margent were writ by the hand of the said John Parker.

Testamentum sive ultima voluntas Matthæi D. Archiep. Cant.

IN Nomine Dei optimi maximi, *Amen.* Die quinto Apri- MSS. Johan. Parker. Arm.
lis, anno Dom. 1575, ego Matthæus, providentiâ divinâ Archiepiscopus Cantuar. cùm divinum illud mortis decretum in totum genus humanum, animo altiùs ponderans, tum naturale esse considerans, ut caro corruptioni obnoxia in terram revertatur, pulvisque hic et terra in ea dissolvatur ex quibus primò concreta fuerunt; nec non etiam apud animum nostrum maximè seriò meditans, Deum, qui videt et disponit universa, quàm justissimâ voluntate ac judicio certo ac fixo, statuisse diem horamque nostri decessus ac migrationis, nobis incertas atque incognitas; ut diligentius evigilemus atque paratiores, vel expediti magis simus, nè mortis repentino impetu præoccupati opprimeremur oscitantes nihilque hujusmodi expectantes: hæc ego Matthæus prædictus maximo consilio summaque deliberatione mecum diu ac sæpè versans, quàmvis hoc ipso tempore gratias Deo meo ago, salvus et memoria et cogitatione atque etiam corpore sim, animæ meæ, corporis mei bonorumque meorum omnium hanc rationem inivi, eaque hic disponere divino adjutorio fultus, ità constituo atque decerno, atque hoc meum præ-

BOOK IV.

sens testamentum et ultimam voluntatem meam in scriptis conficio in forma subsequenti; revocoque omnia testamenta alia mea præterita in omnibus et per omnia, hoc solo testamento meo et ultima voluntate excepto.

Primò, quod ad fidei meæ rationem in Deum attinet: profiteor me certò credere ac tenere quicquid sancta Catholica Ecclesia credit et acceptat in articulis quibuscunque, fidem, spem, et charitatem spectantibus, in universa Scriptura sancta. Et ubi in his Dominum Deum meum quovismodo, sive imprudentia, sive voluntate, sive imbecillitate quacunque offenderim, ex animo meo criminis et erroris pœnitet, veniamque corde contrito deposco, quam remissionem indulgentiamque firmiter confido me obtenturum pretiosâ morte ac meritis indulgentissimi Domini ac Servatoris Jesu Christi; cujus singulari gratiâ spero me etiam æternorum gaudiorum fore participem cùm corporis tùm animæ, in illo die quo universi suis corporibus ad ultimum judicium resurgent. Hinc itaque Jesu Christo cum Patre et Spiritu Sancto sit omnis honor et gratiarum actio nunc et in omnem æternitatem. *Amen.*

Animam verò meam lego atque commendo in manus atque tutelam Dei Patris, Filii, et Spiritus Sancti. In cujus protectionem ego me totum, tàm in vitâ quàm in morte, commendo, dedoque, corpus quoque meum terræ restituo, sive ad sepulturam, sive aliâ quacunque ratione tractandum, prout Omnipotens Deus præfinierit horam, modum, locumque moriendi pro suo beneplacito.

187 Sepulturam meam vellem transigi omnino sine pompa mundanoque strepitu et sumptu, quantum fieri potest, et juxta eum ordinem volo omnia fieri quem per manus meæ subscriptionem in charta quadam constituerim.

1. Dedi. Regiam majestatem oro suppliciter, ut boni consulat hoc tenuissimum grati pectoris mei munusculum, sc. historiam Christi in duabus tabulis eburneis insculptam, et si quid præterea habeo, quod illi quovis modo gratum esse possit, lubens ei concedo, cujus celsitudini opto dies perpetuos in regno Christi et Dei Servatoris nostri. *Amen.*

2. Sepultus apud Lambith. Do et lego ecclesiæ meæ cathedrali (si intra ecclesiam

illam incineratus fuero) quadraginta libras pro omnibus distributionibus et solutionibus consuetis inter se.

3. Persolvi 450*l.* pro dilapidationibus.

Do et lego successoribus meis (si ità leges permiserint) organa mea choralia in sacello Lamhithi sita, et omnia arma et impedimenta mea bellica, cum appendicibus suis omnibus in armariis Cantuar. et Lamhithi recondita, cum sellis equinis calybeis, modò nè ea jure clamitent successores mei, ea ad sedem Cantuar. alioqui pertinere, et hac etiam conditione nè executores meos in jus vocet, aut aliter inquietet eos de solvendo quippiam nomine dilapidationis. Quod si fecerit, tum per præsentes legatum meum universum revoco, et irritum esse volo. Nam cum ædes meas omnes ubique sartas tectas reliquerim, palatiumque illud celebre Cantuariense ante meum ingressum penè in omnibus suis ædificiis dirutum et combustum, meis maximis sumptibus instauraverim, ædificaverim, ornaverim, tum quià choros ecclesiarum mearum in Cantiâ sedi meæ appropriatarum, eosque plurimos, refecerim, nihil ipse ex æquo exigere potest, sed ità contentus esse debeat et possit.

4. Dedi.

Do etiam successoribus meis illud magnum instrumentum musicum, quasi abacum, cum suis appendiciis jam locatum in cubiculo illo quod ministri regii vocant *Præsentiæ;* et eisdem dono in perpetuum imagines tabulatas Episcopi Warhami prædecessoris mei, et imaginem Erasmi Rotherodami in deambulatorio sitas.

5. Dedi.

Do et lego reverendissimo Patri Domino Edmundo Ebor. Archiepiscopo, annulum unum aureum cum rotundo sapphiro.

6. Dedi.

Do et lego [reverendo] Patri Domino Edwino Episcopo Londin. baculum meum de canna Indica deauratum, in finibus de argento.

7. Dedi.

Do et lego venerando fratri meo Episcopo Winton. annulum meum aureum de lapide vocat. *a Turchas.*

8. Dedi.

Do et lego venerando fratri meo Richardo Episcopo Eliensi, baculum meum de canna Indica, qui horologium habet in summitate.

9. Dedi.

Do et lego reverendo Patri Domino Nicolao Episcopo

BOOK IV. Wigorn. equum meum album, vocatum *Hackengton*, cum sella et fræno et panno pedali, nuper ex velveto facto.

10. Dedi. Do et lego Andreæ Peerson, S. T. B. cyphum argenteum cum operculo deaurato, qui mihi primo à serenissima Regina obvenit in festo circumcisionis Domini.

11. Dedi. Do et lego Majori et civibus Norwici et successoribus suis, ubi natus sum, optimam pelvim meam argenteam deauratam, cum gutturnio ejusdem in capsis coriaceis. ponderant. uncias 175. quam etiam charta confirmavi.

12. Dedi. Do etiam et lego Majori et civibus Cantuariæ et successoribus suis, centum libras, quas volo ad mutuum dari, alicui vel aliquibus lanificiis in Cantuar. quibus pauperes ejusdem villæ possint indè exerceri, juxta arbitrium et consensum Decani et Capituli ecclesiæ cathedralis, qui pro tempore fuerint, quolibet triennio, si eis ità visum fuerit, assignandas; pro quibus volo communitatem sive aliquos cives habiles Cantuar. civitatis obligari Capitulo, ne aliquando hoc legatum meum pereat.

13. Dedi. Do et lego Sociis Corp. Christi Cantabrigiæ, vulgo vocat. *Bennet college*, (ubi primos progressus in literis fecerim,) unum cyphum magnum cum operculo deaurat. ponderant. uncias 53. unam pelvim cum gutturnio deaurat. ponderant. uncias 132. et dimid. unum cyphum cum operculo deaurat. pro communione, ponder. 43 uncias et quart. unum salinum cum operculo deaurat. 40 ¾. duas ollas deaurat. cum uno operculo ponder. 24 ¾. quart. dim. q. unum cochleare deaurat. et duodecim alia deaurat. ponder. 26 ¾. dim. et quart. dim. et unum poculum deaurat. cum operculo fixo ponder. 16 ¾. dim.

14. Dedi. [a] Charta data Jan. 1. 1571. 14°. Eliz. *Item*, Lego collegio prædicto et successoribus suis in perpetuum centum libras pro communi igne in aula sua, ut in [a] charta inde facta patet.

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15. Consummatum est. *Item*, Lego collegio prædicto pro augmento communium suorum, &c. quingentas libras.

16. This done per chart. 7°. August. 20°. Q. Eliz. *Item*, Volo quod executores mei paratum reddant cubiculum in eo collegio, jam vocatum *a storehouse*, pro tribus aliis meis scholasticis inhabitandis, pro quibus singulis volo

tres libras et sex solidos octoque denarios per annum dari, juxta formam quam executores mei scripto suo præscribent. Quorum Scholasticorum primum electum volo per successores meos in scholâ Cantuar. et in eâ urbe oriundum: secundum electum volo è scholâ de Aylesham: et tertium è scholâ de Wymondham: in hiis duabus villis oriundos.

Do et lego collegio Gunvelli et Caii, Cantabrigiæ, unum cyphum argenteum cum operculo deaurat. in capsâ coriaceâ, ponder. unc. 40. et unum poculum deaurat. cum operculo ponder. ℥ 15. dim. et tria pocula aurata cum opertorio, quondam per Reginam mihi data, et xxvi. libros illi collegio. 17. Dedi.

Do et lego collegio sive aulæ Stæ Trinitatis de Norwico, Cantabrigiæ, unum cyphum argenteum consimilem in capsâ coriaceâ ponder. 37. uncias, et unum poculum consimile ponder. 15. unc. et 3. qrs. Et lego eidem collegio pro societate Doctorum de Arcubus London. unam pelvim argenteam cum gutturnio deaurat. ponder. 70. uncias, cum tribus poculis collegio datis cum uno coopertorio nuper mihi per Reginam dat. et xxvi. libris illi collegio datis. 18. Dedi.

Do et lego honoratissimo viro Domino Nicolao Bacon, Equiti Aurato, Domino Magni Sigilli Angliæ, cyphum unum magnum deauratum cum operculo ponderan. unc. 43. et etiam librum psalterii Davidis cum glossâ Saxonicâ, pulchre scriptum et ligatum. 19. Dedi.

Do et lego honoratissimo viro Domino Will. Cecil, Equiti Aurat. Domino Thesaurario Angliæ, annulum meum optimum aureum cum sapphiro in multas quadras cæso, et lagenam eburneam. 20. Dedi.

Do et lego Episcopo Dovoriensi advocationem optimam quamcunque ipse eligere voluerit, præter advocationem præbendæ in ecclesiâ Cant. 21. Dedi.

Do et lego Domino Willielmo Cordel, Militi, cyphum meum cum operculo deaurat. quam illustrissima Regina mihi dedit 1°. Januarii, A. D. 1572. 22. Dedi.

Do et lego Mro. Justitiario Rogero Manwood 6*l.* 13*s.* 4*d.* 23. Dedi.

Do et lego Domino Roberto Forth, Legum Doctori, 6*l.* 13*s.* 4*d.* 24. Dedi.

Do et lego filio meo Joanni Parker centum libras in pe- 25.

BOOK IV.

cuniâ numerat. et summam 50. librarum in bonis mobilibus, ut ipsi visum fuerit, pro usu sibi maximè accommodis.

26. Do et lego eidem Joanni Parker filio meo ea vasa argentea quæ speciatim notantur, in chartis et libris manu mea scriptis, et illi tradita. Et volo hæc vasa in manus illius rursus tradi intra unum mensem proxime post decessum meum sequentem.

27. Do et lego eidem Joanni filio meo prædicto omnes libros, et advocationes quascunque habeo, ut vel ipse gaudeat illis, vel ejus arbitratu alii probi ministri verbi Dei, præter eas advocationes quæ destinantur quibusdam Sociis collegii Corporis Christi Cantabrigiæ, et præter eam quæ prius data et legata est Episcopo Dovoriensi.

Dedi. 28. Do et lego Academiæ Cantabrigiensi, in communem eorum bibliothecam centum libros.

Dedi. 29. Do et lego prædicto collegio Corporis Christi et successoribus suis, omnes libros meos impressos sive scriptos, quemadmodum in quibusdam registris exprimuntur, sub ista conditione quod reponantur et reserventur in bibliothecis suis novis et abacis in minori bibliothecâ, et in cistis ibidem præparatis; cum aliis libris particulariter adhuc in musæo et vestiario meo Lamhithi reservatis, et alibi, juxta eam [a] ordinationem quæ in hac re præscribitur in quadam indentura, nisi aliter postea mihi visum fuerit.

[a] Dat. 1. Jan. 1574. Eliz. 17.

Proviso, quod tam collegium prædictum, de libris suis et vasis à me legatis, obligentur collegio Gunvelli et Caii, et collegio sive aulæ Stæ Trinitatis Cantabrigiæ, quàm duo collegia pro suis vasis, et cives Norvicenses, per scripta sua obligatoria, astringantur collegio Corporis Christi prædicto, ut non alienentur legata mea prædicta illis assignata, sed ut reserventur et renoventur de tempore in tempus, ut usus postulabit: alioqui non fruentur istis meis legatis prædictis.

189 30. Do et lego reliquos omnes libros meos sive Cantabrigiæ, sive alibi ubicunque, non in isto testamento aliter legatos, Joanni Parker filio meo.

Dedi. 31. Do et lego Samueli Harleston Bacchalaureo, Studenti Cantabrigiæ, eos libros quos illi peculiariter assignavi, et 20.

alios in usum suum, ut executoribus meis visum fuerit. *Memorand. 4to Aprilis*, 1575, *tradidi octo illorum.*

Do et lego tribus filiabus meis in baptismate susceptis, viz. Shefeld, Cobham et Haward, inter se viginti libras. 32. Dedi.

Lego filiolo meo Matthæo Parker 3*l.* 6*s.* 8*d.* 33.

Do et lego liberis quondam fratris mei Thomæ Parker quinquaginta libras. 34. Dedi.

Remitto, lego, et exonero Joanni Baker, Generoso, fratri meo, 200*l.* quas per obligationem mihi debet. 35. Fact.

Lego liberis Simonis Harleston, præter Samuelem, decem libras. 36. Dedi.

Lego liberis Katharinæ Whiting decem libras. 37.

Lego servis meis electis, ut in schedula, centum quadraginta libras, et omnibus servis meis domesticis stipendia illius trimestris in quo obiero, et stipendia trimestris sequentis. 38.

Lego pauperibus in Croidon, Lamhith et in parochiis ejusdem 30*l.* 39. Paid to the poor.

Residuum bonorum meorum, debitis, legatis et funeralibus expensis allocatis, volo reservari Joanni Parker filio meo et assignatis suis: sperans interim quod filius meus prædictus Joannes velit esse benevolus illis qui me aliquo modo attingunt. 40. Dedi.

Et quoniam ex prædictis legationibus, *viz.* 13am 14am 15am 17am 18am 29am 30am 31am et 35am extra manus meas deliberavi et persolvi, ideo volo quod omnes illæ dictæ legationes, sic per me deliberatæ et persolutæ, sint vacuæ et nullius vigoris.

Supervisores meos constituo reverendum Patrem Richardum Episcopum Dovoriensem; Dominum Willielmum Cordel, Magistrum Rotulorum Regiorum; Thomam Wotton de Cantio, Armigerum; Thomam Yale, Legum Doctorem, et Joannem Bungay, Clericum. Et dono eorum cuilibet pro labore decem libras.

Executores meos nomino Magistrum Petrum Osborn de Scaccario Dominæ Reginæ, Armigerum; filium meum Joannem Parker de Lambith, Arm. Richardum Wendesley, Arm. Seneschallum meum; Andream Peerson, Clericum, Commis- Mr. Osborn had hangings for his 20*l.* Nor Wendesly nor Peerson

BOOK IV.

sarium Facultatum, et Joannem Baker fratrem meum de Cantabrigia Generos. quibus eorum cuilibet dono 20*l.* si onus executoris testamenti mei velint subire.

take upon them the execut. nor any but J. Parker.

Item volo siquid ambiguum in hoc testamento fuerit repertum, ut interpretatio stet judicio Magistrorum Willielmi Cordel, Militis, Joannis Parker filii mei, et Andreæ Peerson, Clerici, vel ipsi vel ipsorum unus determinet, cui volo omnes legatorios meos stare.

In testimonium et fidem præmissorum, ego Matthæus Archiep. antedict. huic præsenti testamento sive ultimæ voluntati meæ, in his sex foliis contentæ, nomen meum subscripsi, et sigillo meo confirmavi die et anno quibus supra.

Locus sigilli. Matthæus Cantuariensis.

Hiis testibus præsentibus, ac specialibus vocatis. By me John Coke. By me Tho. Allen. Alex. Nevil. Henry Maynar.

Testatur etiam hoc Matthæus Allen, Notarius Publicus scriptor. præsentium.

Exam.

190 Number CI.

The order of the exequies of Matthew, Archbishop of Canterbury; appointed under his own hand-writing.

MSS. Rev. Nic. Battely.

FIRST, after my departure, the corps to be bowelled by G. Denham, my servant and surgeon. The bowels to be buryed in an earthen pot in the chappel called the Dukes Chappel in Lambith church. The body to be well cered, and to be first layd out by Densin's wife and Mr. Warden's wife: and eyther of them to have a gowne.

Item, Within one or two dayes after the dressing of the corps, and layd in a coffin of oak, as is used, then the herse-cloth of black to be layd on the bier, and so to be caryed by the household into the chapel, through the great chamber and cloister, and to be set in the mid chapel with the herse-cloth thereon; and the chapel to be hanged with blacks hired of the draper: and to provide 12 poor men mourners to have freze gownes, and 4 of them by course to watch

in the night the corps, with two others of my yeomen. Which 4 poor extern men to be at commons in the hall in their turne, and to have as they can be agreed with; and so the household to come daily to their prayers. And at the first entry of the corse, some one Chaplyn to make a sermon; and while the corps shall be thus reserved in the quire about one month, while the gownes, coats, and other things for the burial in the chapel of Lamhith, be in the preparing; and that all officers, Chaplains and gentlemen have their gownes.

Item, When all things aforesaid are prepared, then I will, that my corps shall be buryed at the upper end of the chapel against the Communion table, on the southside, directly against my accustomed place of prayer.

Item, That my executors do, after their departure after my burial, deliver the keyes of the chambers to the keepers, and do put in inventory and prayze such things as belongeth not to the house, as well at Lambith, as at Croyden, Canterbury, Beakesborn, and Ford house. And the said keepers severally to be charged in their offices, that there be made no wast, spoil or defacing of any doors, locks, windows or chambers, to the hindrance of the successors, nor the grounds to be abused, nor the garden or orchard to be spoiled to the hurt of the same: and also to be bound to be answerable for such things as belong to the said houses for my successors.

An estimate for the funeral.

	£. s. d.
In cloth for gownes for gentlemen and chaplains, gownes for 12 beadsmen at Lamhith, gownes for the harolds, coats for the household, yeomen and groomes.	300 0 0
Item, To the Prince for mortuary by composition xx*l.* Harolds by composition.	
Item, For cering and dressing the body to G. Denham.	13 6 8
Item, For hiring black hangings—the sepulchre finishing.	

BOOK IV.

Item, To Preachers, to the parish, to the poor, and——and to my servants in reward.
Item, To servants for wages of the quarter I dye in, and of the following.
Item, For the eschocheons of the armes for the coffin, and for the hangings.
Provided, that all these charges exceed not the summ of £1000

Mattheue Cantuar.

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Number CII.

A brief of the goods and chattels of Matthew, late Archbishop of Canterbury; with the apprizement in his inventory.

MSS. Rev. N. Battely.

	£.	s.	d.
Armory at Lambeth	102	4	6
Apparel	74	15	0
Books, besides those to the University	11	10	0
Carpets	22	15	10
Chaires covered	12	3	8
Fish	29	15	6
Hangings, &c.	201	4	1
Instruments	15	0	0
Linnen	51	19	6
Necessaryes	7	5	8
Plate, gilt and silver	386	13	8
Stable, haycocks, &c.	33	15	4
A clock	2	13	4
Armory at Canterb.	66	13	4
Andirons, tonges, &c.	6	5	4
Bedding, &c.	76	3	6
Cushions	19	5	0
Chests and coffers	13	2	2
Fewel, wood, &c.	4	3	4
Joyned work	23	0	2
Kitchen, brass and pewter, &c.	35	5	0

Money, debts, rents in arrears - -	1400	0	0	BOOK IV.
Pictures, tables, and mapps, - -	23	5	4	
Rings, &c. - - - - -	8	15	0	
Wine - - - - -	88	10	0	
Summ total of the inventory	2716	4	3	

Number CIII.

A List of bequests, legacies, debts, and funeral charges, paid for the said Archbishop.

Legacies.

	£.	s.	d.	
To his successors instrument. musicum -	6	6	8	MSS. Rev. N. Battely.
Imagines Warham and Erasmi - -	6	0	0	
To the Archbishop of York his ring -	4	0	0	
To the Bishop of Winchester his ring -	2	10	0	
To the Bishop of Worcester his gelding, &c. -	13	6	8	
To Mr. Andrew Peerson his cup - -	10	14	8	
To the Maior and citizens of Canterb. -	100	0	0	
To Bennet college - - - -	500	0	0	
To Bennet college for three Scholars -	200	0	0	
For trimming up the chambers for them -	10	0	0	
To the Lord Keeper Bacon his cup - -	11	12	0	
Besides his book not valued				
To the Mr. of the Rolls his cup - -	10	14	8	
To Justice Manwood and Dr. Forth -	13	6	8	
To John Parker, Esq. his legacy of plate -	150	0	0	
To his god-daughters a legacy - -	20	0	0	
To his grand-child Matthew Parker - -	3	6	8	
To the children of his brother Thomas Parker	50	0	0	
To his brother John Baker, Gent. - -	200	0	0	192
To the children of Simon Harleston - -	10	0	0	
To the children of Kath. Whiting - -	10	0	0	
To certain select servants - - -	98	16	0	

BOOK IV.

	£.	s.	d.
To Alexander Nevyl - - -	100	0	0
To the poor of Lamhith and elsewhere -	63	8	4
To his supervisors - - - -	50	0	0
To his executors, Osborn, Parker, and Baker	60	0	0
To his servants board wages - - -	95	14	6
To his servants the quarters wages - -	112	0	0
To his successors, if the arms had been accepted in lieu of dilapidation - - -	166	17	10
	2078	14	8

Debts and funeral charges.

	£.	s.	d.
For dilapidations - - - -	450	0	0
For Boughton dilapidation - - -	50	0	0
For cering the body and finishing the tomb -	23	0	0
Black cloth to the mourners - - -	726	8	0
Exsequies to the harolds - - -	201	0	0
For the burial dinner and other expences then	50	0	0
For breaking the ground and other charges at Lamhith church - - - -	10	14	6
His Gentleman Ushers, and Ushers of the Hall, their fees by accord - - -	20	0	0
Paid the Lady Heron - - -	20	0	0
Paid to Hun for books - - -	15	8	10
To Tottil for books - - - -	1	11	6
To Iken and Baker, praisers of the stuff -	5	0	0
To Johnson for books - - -	4	0	0
To Richard Ing, printer, in full - -	4	0	0
To Mr. Harleston for fee - - -	6	0	0
For certain other bills of debts - -	64	9	2
Certain other bills of expenses - -	14	10	4
To the prisers of the plate - - -	1	2	0
To redeem Mr. Machet out of prison -	26	13	4
To Mr. Colby for a gilding - - -	4	0	0
Charges of a suit at law - - -	7	8	0

Mulct in the Exchequ.	66	13	4
Subsidies and arrears	167	2	3½
	1959	1	3½

Other legacies given.

	£.	s.	d.
Earl of Sussex, Lord Chamberlain, a salt of christal	4	10	0
Earl of Leicester, a laver of silver and gilt	7	8	8
Bishop of Lincoln, who preached the funeral sermon	1	5	0
My aunt Baker his own drinking pot	3	17	0
	17	1	2

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	£.	s.	d.
Legacies as before	2078	14	8
Debts and funeral expences	1959	1	3½
Legacies more	17	1	2
Summ total of legacies and debts	4044	17	1½

Legacies unvalued.

The ivory table of Christ's life and his twelve Apostles, given to the Queen.

His best blew sapphire and an ivory bottle, to the Lord Treasurer.

The cane staves to the Bishops of London and Ely.

The silver and gilt bason and ewer, to the Maior and citizens of Norwich.

Plate and books to Bennet college, Trinity hall, and Caius college.

BOOK IV.

Number CIV.

Alexander Nevyl, one of the Archbishop's servants, to the Archbishop; giving some account of the order of his family, and the employments of his domestics.

Reverendissimo in Christo Patri, D. Matthæo Cantuariensi Archiepiscopo, Angliæ Primati ac Metropolitano, Alexander Nevyllus.

Ante tract. intitul. Kettus.

DIVINITUS contigisse puto (Præsul amplissime) ut quam Deus opt. max. amplitudini tuæ sedem et domicilium esse voluerit, eadem fit etiam hoc difficillimo tempore mœrori meo ac solitudini perfugium. Nam cum insigni ac propè admirabili laude apud omnes bonos circumfluas, cumque tibi summum dignitatis decus universi tribuant, et singularis cujusdam sapientiæ atque constantiæ laudem impertiant, in his tantis molestiis, quibus undique circumfusus sum, quid mihi accidere potuit, vel ad præsentis vitæ conditionem illustrius, vel ad præteriti temporis solatium jucundius, vel ad futuræ ætatis spem præstantius, quàm in domo tanti Pontificis, tantâ virtute, facilitate, et morum elegantiâ abundantis, assiduè versari? Itaque sic afficiebar interdum, ut quoties istius rei mihi in mentem venisset (venit autem sæpissimè) toties omnes illæ curarum undæ quæ in animo perpetuò effervescebant meo, (quasi mare ventis cessantibus) continuè deferbuerint. Et certè, dum nihil undique nisi pudicum, nil nisi pietatis, pudoris ac continentiæ plenum intueor, sit, nescio quo pacto, ut desiderio acriori, ac multo (ut mihi videor) vehementiùs incenso, ad illarum rerum imitationem inflammer. Accedit huc etiam, quod non plus opibus et potentiâ, quàm illustri humanitatis laude præcellas; neque solum eos, qui tibi famulantur, fortunis ac facultatibus juves; verum etiam gratiâ, favore, consilio, auctoritate, beneficentiâ sustentes.

Undè adeò factum est, ut tacitam inconsideratæ temeritatis meæ reprehensionem non magnopere pertimuerim,
194 quod amplitudinem tuam his meis literulis tam fidenter affatus sum. Neque enim fieri potest, ut humillimum amplissi-

mus, aut sui observantissimum humanissimus Pontifex aspernetur. Quapropter ardentissimis votis ac precibus obtestor, ut hos industriæ meæ flosculos, verius quàm fructus, quos honori tuo obtulero (obsequii et amoris monumentum erga te mei) lætâ fronte ac benignâ suscipias. Quod te facturum pro illâ tuâ præstanti pietate, quâ omnes omnium literatorum hominum conatus, ac studia prosequeris, magnoperè sanè confido.

Etenim labores hos meos, quos in civium Norvicensium rebus gestis, te auctore, explicandis suscepi, amplitudini tuæ consecrare decrevi. Quâ in re tum cultûs et observantiæ in te meæ, tum mentis meritorum erga me tuorum non immemoris, excusatione, tam inscitiæ labem, quàm impudentiæ crimen deprecabor. Nam cum tua me amplitudo ad scribendum potissimum impulerit, et mihi (quod aiunt) currenti quasi calcar adhibuerit, inhumanum me esse certè oportebat, et non solum bonitatis tuæ oblitum, verùm etiam officii prorsus immemorem mei, si tibi neque hortanti obsequerer, neque imperanti.

Præterea, cum te, tantâ dignitate, consilio, prudentiâ, ætate, vigilantiâ, et (quod caput est) gravissimis plerumque rei Christianæ publicæ muneribus implicitum, Præsulem, eâ semper mente præditum perspexerim, nullæ te unquam cogitationes à præclarissimarum disciplinarum studiis, et musarum veluti complexu, abstrahere potuerint: dum omnia omnium antiquorum hominum monimenta scrutaris, omnium doctrinarum ac disciplinarum omnes libros exhauris; cumque domi semper tuæ academiam quasi quandam literatorum hominum florentem animadverterim; qui perpetuò præceptis, adhortationibusque inflammati tuis, sui quotidie fructus ingenii proferre consueverint; profectò mihi nisi inertiæ nequitiæque maculas inuri voluissem, aliquid tale præstandum, aut certè conandum fuit, in quo significatio saltem nonnulla industriæ meæ, ac voluntatis ostenderetur. Præsertim, cum tu (vir talis ac tantus) mihi semper et ad suscipiendam, et ad ingrediendam horum studiorum rationem, auctor et princeps exstiteris.

Videlicet in hanc cogitationem (prudentissime Pontifex)

BOOK IV.

perpetuò incumbis, ut domi semper tuæ, doctrinæ ac humanitatis studia à cunctis celebrentur; maximaque delectatione perfunderis, quoties domesticos tuos literis ac bonarum artium disciplinis deditos conspexeris. Solesque eos, quos in familiam asciscis tuam, imprimis cohortari, ut eruditionem et pietatem ardenti desiderio consectentur.

Quæ quidem me impulerunt, ut ego quoque mihi in istiusmodi rebus pro virili parte elaborandum statuerim, non tam ut tibi gratificarer (quanquam quid est quod flagrantiùs exoptem?) quàm ut mihimetipsi prodessem, planumque cunctis facerem, quibus domi tuæ studiis ac cogitationibus tempus traduxerim. Feci itaque quod debui; et feci equidem non invitus, ut onus illud quod tu mihi imponendum putaris, alacri mente subierim. Quod si me quandoque oppresserit (fieri enim non potest, quin tanto impar oneri sustinendo sæpenumero succumbam) tuæ erit humanitatis (Præsul optime) jacentem patrocinio sublevare tuo. Præsertim, cum, dum tibi imperanti, et ad hanc me quæstionem pertractandam crebriùs excitanti, non parere nefas esse duxerim, plus in me forsitan oneris quàm perferre potui receperim. Utcunque erit, non patitur tua te tam excellens naturæ bonitas, cujusquam indignitatem aspernari, et ego is sum, qui cum in præstanti tuâ virtute spes meas omnes defixerim, nullius alterius judicium reformidem.

Et quanquam non defuturos quosdam suspicor (ut sunt nonnulli hujus ætatis homines morosi nimium et difficiles) qui mihi nescio quod temeritatis et imprudentiæ crimen infligent, tamen et aliorum exemplis me consolabor, et tempora magis amica virtuti sperabo; nec me felicem minùs, si probris onerarint, quàm si laudibus onerarint, existimabo.

Alterum est genus hominum eruditissimorum, atque in bonarum literarum disciplinis assiduè versantium, quibus ego magnoperè cupio studium et industriam meam probari. Hii, si forte in scriptis nostris pauca admodum (imo potius nulla) deprehenderint, quæ sitim illam suam rerum præclarissimarum inexplebilem restinguant, sic habeant, cupîsse me optima, præstitisse mediocria, polliceri uberiora.

Dent igitur tenuitati meæ et inopiæ veniam; sciantque

hæc quæ nos hiis libellulis aridè sanè et jejunè complexi sumus, non ex Academicorum fontibus, sed ex industriæ nostræ rivulis, profluxisse, &c.

Tu autem, Præsul dignissime, favoris tui radios in hos 195
teneros ingenii mei fœtus transfundere digneris, eosque patiaris tui nominis amplitudine illustrari. Quàm sint imbecilles, quàm tenues, quàm nullarum virium vides, sine sanguine, sine succo, neque religata ossibus, neque nervis astricta. Lucem medius fidius perferre non poterunt, si non admirabilis tua bonitas illorum cœcitati clementiæ tuæ lumen prætulerit. Nihil erit mihi vel ad opem firmius, vel ad desiderium optabilius, vel ad nominis mei existimationem elegantius, quàm si tu mihi præsidio contra importunissimos malevolorum hominum impetus fuisse videbere. Qua quidem in re quantum poteris non sum certè nescius, (potes enim quantum vis) ut autem velis quantum potes, es mihi, per illam tuam incredibilem, quâ vincis pœnè omnes, humanitatem, vehementius obsecrandus. Nihil habet fortuna tua majus, quàm ut possis, nec natura tua melius, quàm ut velis, subsidio esse quam plurimis.

Perge itaque, quod facis, (Præsul amplissime) favere bonis, odiis improbos, virtutem extollere, oppressis opitulari, eruditos tueri, præmiis amplificare, consilio, auxilio, misericordiâ, sublevare. Nihil, mihi crede, magnificentius, nihil præclarius, nihil admirabilius, nihil neque naturâ, neque moribus tuis, omni elegantiâ et suavitate perpolitis, accommodatius.

Veruntamen non committam, ut qui ad hanc scribendam epistolam, ut tibi labores hos dicarem meos, initio me contuli, nunc te hominem omnium sapientissimum, ad eas vitæ rationes horter et excitem, quas ab ineunte ætate perpetuò complexus es, ne aut insolens viderer, si prudentissimum, aut impudens, si præstantissimum, aut meæ conditionis oblitus, si illustrissimum, admonere coner.

Itaque finem scribendi faciam; illud tamen prius profitebor, quamvis ubique gentium existant multi, quos singularis tua bonitas liberalitate suâ non leviter consperserit, sed planè obruerit; mortalem tamen vivere neminem, qui plus

BOOK IV.

se tibi debere existimet, quàm ego debeam, neminem qui id libentius præ se ferat, et agnoscat, neminem denique qui, siquando opus fuerit, tenuissimas vitæ suæ facultates pro dignitate tuâ alacrius profuderit. Cujus voluntatis ac officii servitute, quo testatior omnibus esse posset, tibi posterisque tuis harum literarum testimonio sempiterno obstrinxi.

Christus opt. max. amplitudinem tuam, nobis et Christianæ reipublicæ (cum summâ semper dignitatis amplificatione) quàm diutissimè sospitem servet, et incolumem.

Amplitudini tuæ devotissimus,

Alexander Nevyllus.

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Number CV.

An instrument testimonial of Archbishop Parker's gifts to the three colleges in Cambridge.

MSS. D. Joh. Ep. Elien. No. 757.

TO al true Christian people to whom this present writing shal come, greeting in our Lord. Know ye, that we, Thomas Aldrych, Clerk, Master or Keeper of the college of Corpus Christi, or of our Lady, in Cambridge, commonly called Benet College, and the Fellows or Scholars of the same college: and we, John Caius, Master of the college of Gunwel and Caius, founded in the honour of the annunciation of blessed Mary the Virgin, in the University of Cambridge, and the Fellows of the same college: and we, Henry Harvey, Clerk, Master of the college or hal of the Holy Trinity in the University of Cambridge, and the Fellows or Scholars of the same; calling to remembrance the benevolence and favourable zele, which the most reverend Father in God Matthew, now Archbishop of Canterbury, hath had to good letters, and to every one of our said colleges, do testify by these presents, testified by our common seal, that the said Matthew hath given and granted unto us these parcels following.

First, We testify that the said Matthew hath purchased and procured to the said college of Corpus Christi the al-

teration and change of the old arms of the said college into a better form, so confirmed by certain heralds, as by their writing thereof made doth appear. And also the said Matthew, sometime Master of the said college, in the time of his government hath procured a more plain order and disposition of their common statutes within their said college: and hath also devised a Latin history of the first foundation and state of the said college, as at large by the same history may appear: and furthermore, hath founded and established a perpetual grammar school in Rachdale, in the county of Lancaster; the overseers whereof he hath constituted the Master and Fellows of the said Corpus Christi college for ever; as appeareth by an indenture tripartite, bearing date the first day of January, in the year of the reign of our Sovereign Lady Elizabeth, by the Grace of God, of England, France and Ireland Queen, Defender of the Faith, &c. the seventh. 1564.

Also, We do testify, that the said Archbishop hath provided and purchased certain exhibitions for three Scholars of the city of Norwich, to be sustained within the said college, as appeareth in an indenture thereof made, bearing date the 4th day of June, in the ninth year of our said Sovereign Lady, with certain books and bedding given to the said three Scholars, to their use for ever. And also, we, the said Masters and Fellows, do testify, that the said most reverend Father hath given and granted divers and sundry books of his library, as appeareth by indenture tripartite made and bearing date the 6th day of August, in the year of our Lord God, 1569, with a certain writing of new orders and dispositions concerning the said books, as appeareth by a deed of the said Matthew made and sealed, and to be joyned to this former indenture of books, which beareth date the first day of January, in the year of our Lord God, 1571. And also hath born the expences and charge of the second inward library with walls and shelves accordingly, and with the reparations and edifications of the Bible Clerks chamber set over and above the said second library. And also hath given and procured to the said 1567. 1569. 1571.

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Corpus Christi college, and their successors for ever, the patronage of S. Mary Abchurch, in London, as appeareth in the deeds thereof made. And also hath procured to the said college of Corpus Christi, and to their successors, three certain tenements in Westminster, for the maintenance of three Scholars within the said college for ever, as appeareth
1569. by an indenture made the last day of May, in the 11th year of our Sovereign Lady Queen Elizabeth, &c. And hath also procured out of the hospital of Eastbridge in Canterbury 6*l.* 13*s.* 4*d.* yearly, during the term of two hundred years, for the maintenance of two Scholars within
197 their said college, as appears by indentures thereof made, bearing date the 22d day of May, in the 11th year of our
569. said Sovereign Lady.

And furthermore, the said most reverend Father hath purchased exhibition for ever, for two Fellows and two other Scholars of Norwich within the said college, to be Students, as appears by the indenture made, bearing date the 6th of
1569. August, in the 11th year of our said Sovereign Lady, with procuring four certain prebendal advousons for the said two Fellows, and for two other Fellows of the said college. Also the said most reverend Father hath procured and purchased of our said Sovereign Lady one charter of mortmain, to the sum of one hundred pounds by the year. And also the said Matthew hath given, and partly delivered to the said Master and Fellows, and to their successors for ever, certain plate gilt, to the sum of 309 ounces three quarters, as appeareth by indenture tripartite made, bearing
1571. date the 6th day of August, in the 13th year of our Sovereign Lady. And also hath given and delivered to the said college at the ensealing of this present writing testimonial, one great pot with a cover, weighing 16 ounces and an half. And also the said Matthew hath given and granted one hundred pounds of lawful mony of England, partly for the maintenance of one perpetual fire within their said hal al dinner and supper-time, and partly for the maintenance of one dinner at their common table, to the sum of 13*s.* 4*d.* when they shal entertain the Masters or Fellows of the said

two colleges coming to view yearly the said books, and all other the ordinances and foundations of the said most reverend Father in any respect within the said college. To which said two Masters, Fellows, or Scholars, shal be granted, to either of them, the sum of 3*s.* 4*d.* for their labour, as appeareth by indenture tripartite therof made, bearing date the first day of January, in the year of our Lord God, 1571. 1571.
In which indenture also is specified, that the said Matthew, Archbishop of Canterbury, hath given and granted to the said Master and Fellows, and others for the term of 17 or 18 years yet to come, the sum of 13*l.* 8*s.* yearly: which amounteth in the whole almost to the sum of four hundred mark, as in the said indentures more at large appeareth.

And furthermore, we, the said Master and Fellows of Gunvile and Caius college in Cambridge, do testify by these presents, that we have received of the said most reverend Father, the sum of threescore pounds 13*s.* 4*d.* for the foundation of one Scholar or Student in physic within our said college: which said Scholar to have yearly paid to him the sum of 3*l.* 8*d.* toward the exhibition of the said Scholar after 14*d.* the week, as in the last recited indenture more largely appeared. And further, we the said Master and Fellows of Gunvil and Caius college do testify, that the same most reverend Father hath given unto us, and our successors, one standing cup gilt, with a cover, weighing 15 ounces and three quarters and half.

And further, we, the Master and Fellows of Trinity hal, do testify, that the said most reverend Father hath given unto us and our successors, one standing cup gilt, with a cover, weighing 37 ounces: and also, we have received of the gift of the said most reverend Father, at the sealing of this writing testimonial, one pot gilt with a cover, weighing 15 ounces 3 quarters.

And also, we, the said Masters and Fellows of the said three colleges, do testify, that there is given and granted to the township of Mastal in the county of Norfolk, the sum of 50*l.* of lawful mony of England; partly for the yearly relieving of the poverty of the said town, and partly for

BOOK IV.

their yearly instruction in God's word: the Preacher whereof to be chosen out of the Fellows of the said Corpus Christi college, or, in their default, out of the Fellows of Gunvil and Caius college: having for his pains yearly 8*s.* 4*d.* As the said Preacher of the said college of Corpus Christi, by foundation, doth yearly receive for one sermon at Thetford, 6*s.* 8*d.* and for one sermon yearly to be made within the parish of St. Clement in Norwich, 10*s.* And for one other sermon at Wymondham, 6*s.* 8*d.* And for one other sermon to be made within the Greenyard at Norwich, 6*s.* 8*d.* with other certain distributions there yearly to be made; as by indenture thereof made, bearing date the 24th of June, in
1567. the ninth year of our Sovereign Lady, doth more largely appear.

198 And finally, we, the said Masters and Fellows, do certify by these presents, that the said most reverend Father hath caused certain walls right over our common School at Cambridge to be erected and builded with their returnes into the midst of the University lane, and with the coping of the said walls, and also with the paving of the said strait-lane, so far as the said walls and houses extend.

Which said writing testimonial, we, the said Masters and Fellows, wil and dispose one of them to remain with the said most reverend Father and his assignes, and three others severally and interchangeably to remain in our said three colleges for ever, to the intent that where divers of these foundations aforesaid, being but in the private custody and knowledge of some, may now remain for their better observation, partly, of us in vertue of the said ordinances as is aforesaid; and partly, for the better knowledge and remembrance of some other persons, whom they or any of the said ordinances may concern.

All and singular which grants, gifts, purchases, and edifices, we, the said Masters and Fellows, do justly acknowledge to have been made mostly to the behoof of us, the foresaid three colleges. And therefore we, of our duties, cannot but by these presents acknowledge and confess the same. In witness whereof, we, the said three Masters and Fellows,

severally in our colleges, being assembled for the same, have put our common seal, the first day of February, in the year of the Incarnation of our Lord and Saviour Christ, according to the computation of the Church of England, a thousand five hundred threescore and eleven: and in the year of the reign of our said Sovereign Lady Elizabeth, by the grace of God Queen of England, France, and Ireland, Defender of the Faith, &c. the fourteenth. 1571.

Number CVI.

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A private letter of the Archbishop to Secretary Cecyl; to decline personal conference with the Bishop of Aquila.

SYR, after my right hartie commendations, I cannot be quyet tyl I have disclosed to youe, as to one of my best willing frends, in secrecye myn imperfection. Which greavyth me not so moche to utter in respect of my own rebuke, as it greavyth me, that I am not able to answer your frendly report of me before tyme: wherebi to my moche gryef of hart I pass forth my life in hevynes, beyng thus intruded, notwithstanding my reluctation bi oft letters to my frendes, to be in such rome, which I cannot susteyne agreably to the honor of the realme, yf I should be so far tryed. The truth is, what with passing those hard yeris of Mary's reigne in obscuritie, without al conference, or such maner of studye as nowe might do me service; and what with my natural vitiositie of overmoche shamfastnes, I am so abashed in my self, that I cannot reyse up my hart and stomake to utter in talk with other, which (as I maye saye) with my pen I can express indifferently, without great difficultie. And agayn, I am so evyl acqueynted with strangers, both in their maner of utterance of their speche, and also in such foreyn affayres, that I cannot wynne of my self eny wayes to satisfye my fancye in such kynde of interteynments. And ye knowe, *caput artis est, decere quod facias: et, infeliciter eveniunt quæ tentes invita Minerva, et fatuis dicunt, qui confidentius audent.* MSS. penes me.

Wherupon this is to requyre you, for al lovys, to helpe

BOOK IV.

me to shadowe my cowardnes, tyl better maye be; and to declyne from me such opportunityes, wherin I shuld worke a lacke to my promotors, and a shame to my self. As for the orderyng, overseing, and compassing common matters ecclesiastical, in synode or out therof, among myn acqueynted famyliar brethern, I dout not, but with Godis grace, and helpe of counsel, to serve somewhat that torne within the realme: and ther my stomake wil stand by me: (to do so far, as these *exulceratissima tempora* will suffer, or the onruly affections of men can be wonne:) but yf ye dryve me out of this course, wherin I have only ben brought up, as traded in a lytle experyence of smaller matters at th'Universytie, ye shal dryve me utterly out of conceyt; and then can I do nothing. I parceyve, what for bodely and payneful griefes, with which I am oft molested and vexed, not yet known or compleyned of to many folkes, and partly with answeryng al such interpellations as be made to me from my brethern in the holl province in ther causes of resolutions, and such other matters ecclesiastical, my studye is done. My life belike must be spent *in actione:* wherin I am content to serve to my uttermost power, wishing yet *redemptionem corporis hujus*, in respectes aforesaid, rather than moche joying in the delyte of my state. Wherin my desire is, to please God, to serve my loving Prynce and natural contrye, and to content, as I maye, my godly frendes. And thus prayeng your goodnes to kepe pacyence with me, in ful confydence of your Christian affection, *qui possis compati infirmitatibus aliorum*, I commend your Honor to God as my self.

After I had thus far brought forth my letter, this cam to my heed, as foloweth. Wher the Bishop of Aquila desiered conference, yt were wel he were satisfied. And as he doth prudently juge, that it might be sinistrally taken, eyther me to go to hym, or hym to come to me: so I think for us to mete together at your house, that were neyther good to your fame or mine. And strangely it wold be construed among the *light brethren* in dyverse respects. Furthermore, ye knowe, that he shuld come *præmeditatus*, and I, *tanquam*

novus hospes to his matters onprepared: and so the matche more onequal. Besides, that my bokes shuld not be nye to me to avouche authorytie, where it shuld nede. If therfore your Honor thinke it good, that he wer advertised to conferr with me *scripto*, I wold then be ready in answering hym again *candidè et succinctè*. And this way my stomake and audacytie wold serve me: douting not by Godis helpe, but to answer hym reasonably with his own authors, for eny alteration in religion stablished in the realme. And yf in the end of our conference he wold wishe the originals of his writings to be remytted to hym agayn, to avoyde any suspicion that might run upon hym amongst his owne, yt might so be, that none shuld knowe of our conference, but your self to be *honorarius judex* betwixt us. And thus with long wryting I troble your spare tyme; prayeng youe to pardon all.

I praye youe laye not this asyde, but rather bren yt, red or onred, at your pleasure.

Absque subscriptione nominis.

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Number CVI. A private letter of the Archbishop to Secretary Cecil; to decline personal conference with the Bishop of Aquila, the Spanish Ambassador. Observat. sect. i.

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Certificator.
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Epistol. Illustr. Viror. &c.
Synodalia.

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Vitellius C. 9. D. 7. E. 14. Titus F. 3. B. 2. Cleopatra F. 4. Vespasian. D. 18.

MSS. Cecilian. and Burghlian.

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